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—John Wesley (1703-1791)

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For Methodist Families / September 1966

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JOTTINGS / (Continued from page 1)

nothing more than a group of people digging clams on Long Beach, Wash., in 1957. The photographic principles involved are the same as those in 1,559 others submitted by readers in TOGETHER's 10th annual *Photo Invitational* [for some of the best, see pages 29-36].

Many, like Mrs. Cain's, captured that fragment of time described so well by **Thelma L. Beach** in *What Is a Perfect Moment?* on page 23. In fact, many pictures in this month's center color section could have been used to illustrate her article.

As far as we are concerned, this month's cover also illustrates the invitational theme, *The Family*, although Mrs. Cain is unable to identify three of the persons in the picture. However, she writes, "People on our beaches or in our national parks are so friendly—just like a big family."

About six strides down the hall sits TOGETHER's managing editor, a man happily engulfed in a systolic and dias-



At Dayton, our Paige Carlin (right) delves into the past with EUB historian John H. Ness.

stolic flood of galley proofs, page proofs, folders, carbon copies, original manuscripts, layout sheets, books, letters, church-publicity releases, many scribbled memos, and magazine features in various stages of production. From all this he emerges on occasions, sheds his managing editor's cloak, and goes out as a reporter again to indulge in what has become one of his specialties—keeping up with plans for union of The Methodist Church and the Evangelical United Brethren.

He returns to pound a typewriter, something he's done ever since he came off a farm and out of the University of Colorado college of journalism to work for newspapers in Colorado, Nebraska, and South Dakota.

In this manner, **Paige Carlin** has come to speak with a great deal of knowledge and authority on the proposed union of the two churches. Naturally, he has approached his assignments with a Methodist background—which is generously

mixed with early 4-H Club and youth work, his role as honorary farmer among South Dakota Future Farmers, and service on church, educational, and evangelism commissions. He had no trouble hitting it off with the EUBs at his first meeting with them back in 1962.

"Their worship is very little different from what I'm accustomed to in Methodist churches," he says, "and their people are very hospitable and very friendly."

The first assignment four years ago took him to Grand Rapids, Mich., where he spent several days covering a portion of the EUB General Conference. At that time, following the Methodist General Conference's approval for talks to continue, the EUBs voted 310 to 94 to go ahead with drawing up a plan of union. Since then, Mr. Carlin has reported on various meetings of the Joint Commission on Church Union at the rate of about two a year, in addition to writing or editing all the major features TOGETHER has published on the EUBs.

Methodist-EUB Union Works Here! [page 18] is the Carlin report on a church in Livonia, Mich. This month's feature lays the groundwork for a much more comprehensive general report scheduled for next month—15 pages, 12 of them in color—which deals with the EUBs as a world church, their history, missions, educational programs, evangelism, and general information.

Working with Mr. Carlin on next month's picture coverage (as well as this month's) is **George P. Miller**, associate editor, who assigned photographers in Switzerland, Brazil, and Canada for overseas portions of the coverage while taking his own camera into Pennsylvania, Maryland, New Mexico, Ohio, and Indiana.

Regarding this month's feature about the Livonia church, Mr. Carlin says:

"We're well aware of many other similar unions in Minnesota, Iowa, Indiana, Wisconsin, the Dakotas, and Ohio—to name only a few. But we picked the Michigan site because we believe it is the largest in terms of membership, and involves a sizable building erected by the combined congregation."

While we're speaking of authorities, who could write on *Your Family and the Family of Man* [page 37] with greater authority than Bishop **Hazen G. Werner**, long-time chairman of Methodism's National Family Life Conferences? He was chairman, also, of the first World Methodist Family Life Conference which met in England August 13-17. —Your Editors

ILLUSTRATION CREDITS

Credits for our cover picture and those on pages 29 through 36 will be found under *Photo Invitational Data* on page 64.

Page 3—*The Texas Methodist* • 37—RNS • 38 Top—UNRWA • 42-43-44-47—Ken Thompson • 48 Top—Badger Studio, Bot.—Daniel Saur • 49—Newman Cryer • 2-14-16-18-19-20-21-22-25-27-28-52—George P. Miller.



The Annual Conference

Nine thousand Texans thronged to see this Methodist historical pageant at Dallas, where all eight annual conferences in the state were making history by meeting together.

New Life Stirs an Old Structure

THE METHODIST *Discipline* calls the annual conference "the basic body" of the church. In 1966 sessions, perhaps as never before, this 182-year-old structure seemed to be taking on new life, stretching and flexing the muscles of Methodist polity, and addressing itself to the knotty issues confronting the church at work in the world.

At the same time, annual conferences were taking a hard look at their purpose, procedures, place, and power in the contemporary church.

Missouri Merger: Matters of race continue to be the big news-makers, as Methodism tries to cast off the millstone of segregation represented by the Central Jurisdiction. In Missouri, the racially constituted Central West Conference became the fourth Central Jurisdiction annual conference to be absorbed into geographic white units since 1964.

Sixty-five Negro churches with 10,000 members and 40 ministers were welcomed into the Missouri West and Missouri East Annual Conferences of the South Central Jurisdiction. Earlier, individual churches and pastors of Central West in Kansas, Nebraska, and Colorado had merged with predominately white conferences in those states.

Annual conferences of the Southeastern Jurisdiction endorsed a resolution to invite transfer of Central Jurisdiction conferences in Southern states. The total vote was 5,904 for and 1,820 against, with many delegates absent or abstaining. All 16 conferences gave the proposal a simple majority, but five failed to muster a two-thirds majority.

In effect, the Southeastern units sanctioned a controversial transfer invitation that already had been flatly rejected by Central Jurisdiction leaders. Although it pledged "continued progress toward the merging of annual conferences at the earliest date mutually agreeable," the unilateral motion contained no deadline for mergers of conference structures—a line behind which Central leaders refused to re-

treat. Southeastern leadership, on the other hand, feels a mandatory cutoff date is coercive and would hamper movement toward a truly inclusive church.

Bishop Earl G. Hunt, Jr. called for caution and gradualism at Western North Carolina Annual Conference. Warning of extremism on both sides, he said, "We cannot do it all at once, any more than we dare not attempt it at all." He expressed hope that General Conference would recognize the continuing importance of voluntary desegregation to preserve church unity, and that Methodists in the South would make enough progress toward an inclusive church to vindicate the principle of voluntarism.

In Virginia and North Carolina, the proposed transfer-merger of one Negro annual conference with three white annual conferences was delayed by a mere 40 votes. The two-step proposal won approval of Western North Carolina and Virginia Conferences of Southeastern and North Carolina-Virginia Conference of the Central Jurisdiction. North Carolina (SEJ) voted 59 percent in favor but was unable to rally the two-thirds majority which officials believe is necessary from all conferences involved. The Methodist Judicial Council has been asked to rule on whether an aggregate vote total would validate passage.

Beyond the involved conferences, all the proposed transfer-merger moves would seem to require two-thirds approval by the other conferences of the two jurisdictions. Central leaders may be reluctant to let their border-state conferences go into such unions until the whole question is settled in the deep South.

EUB Union: Methodism's race problems cast a shadow over prospects for proposed union with the Evangelical United Brethren Church. Recent action of Northern New Jersey Conference was fairly typical: delegates favored Methodist-EUB union but

asked for specific guarantees for elimination of segregated annual conferences in the new church. Ohio Conference said it would approve the proposed union with the proviso that all traces of segregation be eliminated throughout the church structure by 1972.

Southern California-Arizona Conference will oppose any plan of union that does not abolish segregation at the local church level, is against the proposed name change to The United Methodist Church, and wants a single Confession of Faith and statement of social principles rather than side-by-side creeds in the proposed *Discipline*.

Many annual conferences, however, voted unanimously and unconditionally in favor of the proposed Methodist-EUB union. One of these was Maine Conference, where Bishop James K. Mathews of Boston commented on a changing climate in favor of union during the past six months. He now sees no insurmountable barriers to its success.

The General Conference delegation of the Central Pennsylvania Conference also has thrown its unequivocal support behind the union plan. Bishop Newell S. Booth of the Harrisburg Area interpreted this as a significant stance because "here, where we are on the same basis numerically, we are enthusiastically for union."

South Iowa Methodists, also strong for EUB union, are working with other denominations in 15 communities through "yoked" field arrangements—nine of them with EUB churches and pastors. In North Dakota, Methodists and EUBs conducting simultaneous conferences at Minot, met jointly for several program features. Baltimore Conference, like several others, went EUB union one better and urged Methodism to continue merger negotiations in the eight-denomination Consultation on Church Union.

Statistical Sag: While dollar-mark statistics generally are impressive, there is widespread concern over lagging membership statistics and involvement. A few conferences brag about modest gains (many *not* gains when measured against population growth), but more common are phrases like these: All age groups showed declining enrollment and attendance in church school . . . loss in membership continues . . . number of persons received on profession of faith lowest in 10 years . . . decreases in worship attendance, baptisms, and WSCS membership . . . hundreds of churches turned in no attendance reports at all.

To combat this, Bishop Gerald Kennedy of Los Angeles urged more

emphasis on traditional forms of evangelism and said he was "a little weary of the brethren who say the old ways won't work."

The bishop, president of the Methodist Board of Evangelism, made his comments on the heels of a presentation of some new forms of unconventional evangelism of the Southern California-Arizona Conference. For those who say older methods are ineffective, Bishop Kennedy retorted: "How do you know? You haven't tried them."

The growing crisis in ministerial recruitment and training also worried many annual conferences. The Rev. Robert J. Yunker, a North Indiana district superintendent, said recent seminary graduates are finding parish life unattractive and seeking specialized ministry positions. Dr. Harold A. Bosley, at the New York Annual Conference, said the ministerial gap will probably worsen until college students feel the church is interested in the kinds of problems they wish to discuss.

Emerging Trends: In the wake of such concerns, annual conferences are examining their structures and procedures, and experimenting with change. Some of the new directions:

- In a growing number of conferences, each minister and each layman is assigned to one of several legislative committees or sections. Reports and proposals for action are referred to these groups for study and debate which return with recommendations to the full conference in plenary session.

- New settings are common. Sanctuaries with low lighting, lack of microphones, and inhibiting pews are generally not conducive physically (or psychologically) to efficient business sessions. Some conferences are meeting in roomy halls with worktables for all delegates. To pursue business with less tension, a number of bishops now are reading appointments on opening day.

- Shortened sessions in midweek which permit pastors to be back in their pulpits on Sunday; or, if on weekends, which make for better attendance by lay delegates. Some conferences may eventually cut sessions to one or two days and meet semi-annually, or perhaps call special sessions as needed.

- Young men are gaining more influence and power in annual conferences once controlled almost exclusively by the older men in large churches or key staff jobs. These "young Turks" bid fair, says one approving old Turk, "to drag their elders kicking into the 20th century and, hopefully, into the 21st."

- The role of the bishop seems to

be changing from that of a father figure. "The bishop's task," wrote Minnesota Bishop T. Otto Nall recently, "is to nudge (and sometimes boot) clergy and laity and churches along toward maturity which permits real commitment. Annual conferences, ultimate centers of Methodist authority, belong to their members."

Invisible Laity: Despite improvements, annual conferences still are sadly lacking in lay participation. Except for a few "conference professionals" willing and able to devote considerable time and energy to church affairs, lay members are second-class churchmen—selected more for honor than for their ability. "Women never speak at annual conference, and only the boldest and quickest of the men," says a South Carolina Methodist. "I wonder if ministers know that laymen speak of annual conference as a 'preacher's conference.'"

They know. Bishop Richard C. Raines of Indiana, president of the Methodist Council of Bishops, believes that "the total annual-conference procedure ought to be overhauled, brought up to date, and rearranged so as to stimulate full lay participation in all decisions."

Indeed, there are hopeful signs to be found that annual conferences are facing up to old weaknesses, becoming decision-making bodies instead of rubber-stamp agencies, and serving as links—rather than bottlenecks—between General Conference and the local church. □

Push Integration Action

New action aimed at dissolving Methodism's Central Jurisdiction will be proposed to the church's 1966 General Conference, including a plan with a 1972 goal for regional desegregation.

As directed by the 1964 General Conference, the Commission on Interjurisdictional Relations will present to the 1966 meeting in November a progress report on the church's goal of eliminating the segregated Central Jurisdiction. Commission members agreed at their July meeting, however, that developments of the past two years call for recommended action as well.

The commission is drafting a report, therefore, which will call for:

- Authorizing conference mergers whenever and wherever possible.

- Transferring Central Jurisdiction bishops to regional jurisdictions as Negro conferences transfer.

- Requesting that bishops establish episcopal areas so that none will comprise solely Central conferences.

- Asking the 1968 jurisdictional

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this month

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

RECENTLY I received a letter which said in part: "Is it permissible now for the characters on radio and television to use profane language? Tonight when I was listening to a nationwide broadcast, I heard the word 'hell' used more than one time. Is there not something we can do to stop this practice before it gets too widespread?"

It is my guess that we are going to see more serious adult drama on television with attendant themes and language. What, then, should we think, particularly when we hear profanity on one of these programs?

The best characterization of such language I ever heard was this: "Profanity is usually the attempt of a feeble mind to express itself forcibly."

In much everyday speech, literature, and drama, I suspect this is true. Profanity is resorted to simply because the speaker's vocabulary is so limited that a descriptive or definitive word is not available. However, some television directors feel that sometimes there is no socially-acceptable phrase which will convey the meaning and feeling desired and that profanity is required.

I shall never forget the scene in *Gone With the Wind* when Clark Gable as Rhett Butler answered Scarlett O'Hara's hysterical "What am I going to do?" by replying, "Frankly, I don't give a damn."

That was the first time such language had ever come from a cinema screen, and the shock was felt across the land. Many felt it was unforgivable, but the director believed no other words could convey the strength of emotion which he wished to communicate to his audience.

Despite remonstrance, such language occurs regularly in movies today and with increasing frequency on TV. In the face of this, what stance should a Christian take?

Some who are totally opposed to

such language will express their sentiments to the network, and to the sponsor. Others will ask stations to air such programs at later hours when children normally are in bed. (A recent survey in New York City shows, however, that more than 5,000 children are watching post-midnight television on an average night.)

Still other persons will feel that such language is a part of the society we live in; that the best strategy is not to attempt to shield ourselves or our children from it, but to learn to look past it to deeper meanings in persons without the need personally to demonstrate our "feeble-mindedness."

Let me register one plea. If you have a tendency to block out programs containing profanity, listen carefully for a moment first. Such language is commonplace in the world God so loved that he gave his only begotten Son. It may be that some television news or drama can tell us something about this world, something which God desperately desires us to hear. If we turn off our ears or our sets because of salty language, it could be a loss to us. On the other hand, such programming sometimes is simply a tawdry waste of the listener's time.

The following programs should be worth your special attention:

August 25, 7:30-11 p.m., EDT, on NBC—3½-hour White Paper: *Organized Crime in the United States*.

September 4, 5-6 p.m., EDT, on ABC—*Extra-sensory Perception* (re-run).

September 8, 7:30-8:30 p.m., EDT, on CBS—*The Wonderful World of Wheels*, for car and cycle buffs of all ages.

The second week of September will see the premiering of many new shows. ABC's *Stage '67* still looks the best. Its first show will be **September 14, 10 to 11 p.m., EDT, on ABC**—*The Love Song of Barney Kempinski*, starring Alan Arkin, Alan King, Sir John Gielgud, and others. □

conferences to merge annual conferences and draw all conference boundaries on a strictly geographical basis (without racial criteria) by 1972.

The interjurisdictional relations body also will propose in November that legislation be prepared for the 1968 General Conference to effect the transfer to regional jurisdictions of any conferences remaining in Central.

In its progress report to the 1966 General Conference, the commission will note four Negro annual conferences merged into integrated units, two Negro bishops and a dozen district superintendents serving predominately white constituencies, mergers of several white and Negro congregations, several pastors assigned to congregations entirely or predominately of another race, and votes taken in some conferences which may improve the desegregation picture next year.

Open Family-Life Meet

District quotas have been removed so that anyone may attend the Fifth National Methodist Conference on Family Life in Chicago, October 14-16.

Dr. Edward N. Staples, who is handling arrangements, says that 3,000 delegates are expected.

Keynote speakers will include Dr. Evelyn Millis Duval and, tentatively, Vice-President Hubert Humphrey. The conference will divide into 41 work groups for the study of various aspects of family life. Program features include a drama by Don Mueller of Los Angeles, and music by the Salvation Army band.

For more information, write the General Committee on Family Life of The Methodist Church, Box 871, Nashville, Tenn. 37202.

Counsel Churches on Housing

Low-income families throughout the nation eventually may benefit from an arrangement which Methodism and three other Protestant bodies are negotiating with a secular agency called Urban America, Inc.

For several years, local congregations and local and regional church associations have beaten their way through the bureaucratic underbrush to secure low-cost loans and other financial assistance available to non-profit groups through the Federal Housing Act of 1961. Increasingly, they turned to denominational headquarters for guidance.

Under terms of the agreement, Urban America, Inc., will provide technical advice and in some cases "seed money" to church groups interested in constructing low-rent housing.

The secular agency, a national non-profit organization concerned with urban planning and renewal, is ex-

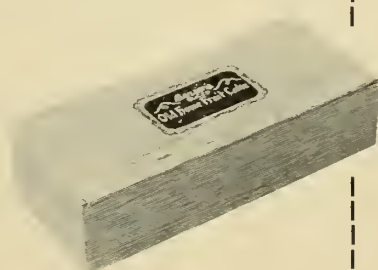
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peeted to provide counsel at nearly every stage in the process: organizing the sponsoring agency, selecting sites, processing applications, securing architects, and arranging for management of completed housing.

Fresh stimulus from church-sponsored housing comes from recent legislation making federal funds available for rent supplements to low-income families.

Assist Watts Job Center

Willowbrook Jobs, Inc., a job-training and placement center in the riot-torn Watts section of Los Angeles, will receive a \$5,000 grant from the Methodist Board of Missions.

Recommendation for the emergency grant, to be administered by the Southern California-Arizona Conference, came after mission board executives Mrs. Porter Brown and Dr. J. Edward Carothers visited the Willowbrook center.

The agency has helped hundreds of Negroes find employment. Dr. Carothers says Willowbrook "has the advantage of being homegrown and home operated in Watts, by Watts, for Watts."

Services at the center include an elementary program of literacy training for functional illiterates, especially helping them learn to read and fill out job application blanks; training Negroes to qualify for civil-service examinations, and providing many types of job training.

Among local churches in Los Angeles co-operating with the center is Woodland Hills Methodist Church [see *This Congregation Is Alive!* May, page 24].

Poverty Study Resource

The poor in America and elsewhere are chained in a kind of economic and social bondage, asserts Methodism's home-missions chief in a hard-hitting new book receiving wide circulation in local churches.

The author of *Keepers of the Poor* is Dr. J. Edward Carothers of New York. Published by the Methodist Board of Missions, the study book supplements the interdenominationally produced Friendship Press books for the 1966-67 mission study theme, *Affluence and Poverty: Dilemma for Christians*. Methodists and members of 25 other denominations in the United States and Canada will participate in the study during the fall and winter.

Mexicans Threaten Youths

Shouting "Death to Protestants and Communists," an angry mob of Mexicans drove a Methodist "peace corps" team out of their small village with sticks and stones, but broke no bones.

The 11-member group, students at Sam Houston College in Huntsville, Texas, was led by the Rev. Glenn Poland, Wesley Foundation director. The collegians had intended to build an annex to a school in San Sebastian Tepetlaxeo. They called the incident "an unfortunate misunderstanding" and moved on to another project.

Arthur Chaffec, a farm expert employed by The Methodist Church in nearby Puebla, Mexico, pointed out that the Roman Catholic villagers did not understand that there was to be no religious work involved in the project. He added that he did not believe the people were serious in calling the Texans Communists. "They just use it as a kind of cuss word," he said.

MSM for Campus Unity

Leaders of the Methodist Student Movement (MSM) have pledged to work for greater "ecumenical consciousness" on college and university campuses.

More specifically, 85 collegians at the National Conference of the MSM, meeting in Washington, D.C., passed a resolution strongly supporting the proposed University Christian Movement of the National Student Christian Federation. The projected new nationwide student organization would have a wide ecumenical base, with membership open to Catholics as well as Protestants and to campus action groups not specifically Christian.

In another resolution, the MSM leaders voiced opposition to the "dictatorial actions of the Ky government" in South Viet Nam and appointed a committee to seek ways of influencing change of United States policies there. Delegates made clear that they spoke only for themselves.

Part of the six-day conference involved a "penetration of the city." Students visited people and organizations in such fields as civil rights, fair housing, unemployment, District of Columbia home rule, international development, population problems, disarmament, Viet Nam, and community organization.

Launching the week's exploration was the Rev. Arthur Brandenburg, Wesley Foundation director at Yale University. He said man must be afraid before he can be aware of God's call; "religion in the West has been largely a conspiracy to keep the fear out of life." He characterized the "new revolutionary" as a "myth maker, but aware that he makes the myths," an ethical man, a man of action who is "free to act in a thousand situations without losing himself to the role."

References to "power structures" came up repeatedly. David T. Bazelon, New York City author, urged

that students not use "moral" and "power" as opposites, and not be ashamed of power.

Elected president of the Methodist Student Movement was Mrs. Jerry (Jill) Hultin of Long Beach, Calif. The fourth consecutive married MSM president, she is the wife of a Navy lieutenant just returned from duty in Viet Nam.

Fair Housing Supported

The Methodist Church's stand in support of fair housing was stressed in a statement sent to Rep. Emanuel Celler, chairman of the U.S. House Judiciary Committee, and other Washington lawmakers.

Fair housing has been one of the most controversial parts of the 1966 civil rights bill before Congress.

On behalf of the Methodist Board of Christian Social Concerns, Dr. Grover C. Bagby, wrote:

"We stand for equal rights for all racial, cultural, and religious groups, and insist that the principles set forth in this creed [Social Creed] apply to all alike. The right to choose a home, enter a school, secure employment, vote, and have access to public accommodations should be guaranteed to all regardless of race, culture, national origin, social class, or religion.

New Congregations

The eight Methodist Church congregations below are among those constituted in late 1965 and 1966. Each is listed with charter date, organizing pastor, and membership.

Alfred, N.Y.—Alfred Methodist Church, December 12, 1965. Orville W. Johnston; 50 members.

Glens Falls, N.Y.—Queensbury Community Methodist Church, December 19, 1965. Edward A. Underwood; 89 members.

Las Vegas, Nev.—University Methodist Church, April 7, 1966. Douglas A. Harrell; 159 members.

Clinton, N.C.—Coharie Methodist Church, May 22, 1966. H. G. Ridaught; 27 members.

Niles, Mich.—Trinity Methodist Church of Brandywine, May 22, 1966. Gordon Mitchinson; 97 members.

Jackson, Miss.—Aldersgate Methodist Church, May 22, 1966. John A. Higginbotham; 70 members.

Rienzi, Miss.—Biggersville Methodist Church, May 25, 1966. W. F. Appleby; 30 members.

Columbia, Ill.—Methodist Church of Columbia, May 29, 1966. No organizing pastor or membership total listed.

New Methodist congregations should be reported directly to the Rev. Charles D. Whittle, Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.

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Limelight on LONDON



THE WORD London, someone has written, has the sound of distant thunder. A part of that thunder this year may be rolling in with England's peak tourist season, and the mid-August arrival of a multitude of Methodists from around the world.

At least 2,000 official delegates and accredited visitors from 20 independent Wesleyan communions are in London for the August 18-26 meeting of the World Methodist Council and the 11th World Methodist Conference.

Theme of the conference is *God in Our World*, and all meetings are in Westminster's Central Hall, headquarters of British Methodism, where the fledgling United Nations held its first General Assembly in 1946.

The 500-member council meets simultaneously in nearby Church House, one of a complex of buildings centering about historic Westminster Abbey.

The conference and council will meet jointly for some sessions. Fraternal greetings will be brought by observers of the Roman Catholic Church, the Church of England, and Britain's Free Church Federal Council. In closing ceremonies, Bishop Odd Hagen of Stockholm will be installed as new council president, succeeding Bishop Fred Pierce Corson of Philadelphia.

Stated purpose of the meetings is to draw the numerous branches of the Wesleyan movement together for fellowship and building on their mutual heritage in evangelistic, educational, historical, and other co-operative endeavors.

Topic A this time, however, is Methodism's stance in the ecumenical movement. Questions like these will be considered: Is there any conflict between world Methodism and the ecumenical trend? What contributions can Methodists make to church unity?

Partial answers may evolve at meetings preceding the main event.

- Women from six continents are rallying round the Methodist flag for the World Federation of Methodist Women Assembly.

Meeting at Southlands College, a Methodist institution at Wimbledon, 130 delegates from 54 countries now are thrashing out such

topics as the place of the divorced woman in serving the church, and urbanization around the globe.

Women are hearing leading voices from their own ranks, including Dr. Madeleine Barot, executive of the World Council of Churches in Geneva, and two noted theologians—Dr. Georgia Harkness of Berkeley, Calif., and Dr. Morna Hooker, the first woman appointed to a theological faculty post at the University of London.

- Some 300 Methodist young people from many countries are meeting at Bath, England, for the World Conference of Methodist Youth at Kingswood School, founded by John Wesley in 1748.

About 100 of the delegates, aged 17 to 25, are from the U.S. They represent six Wesleyan denominations, including the Evangelical United Brethren Church.

Thirty-five members of the Methodist Youth Fellowship and the Methodist Student Movement converged on Kingswood as part of two European travel-study tours in parts of England and Germany, Geneva, Rome, Paris, and Prague.

- Family-life specialists—about 120 of them in all—are in the midst of an intensive Study Meeting on Family Life at Westhill College in Birmingham, England. Special fellowships made possible the participation of 56 persons from 28 nations of Africa, Asia, and Latin America.

Bishop Hazen G. Werner of New York, who is chairman of the World Family Life Provisional Committee-Methodist, says the study conference—like the World Methodist Conference on Family Life to follow on August 17—will explore a wide range of topics. Among them: theology in family life, the Christian concept of marriage, parental responsibilities and the population dilemma, changing patterns of thought about sex and marriage, and the Christian family in community and world mission.

Delegates to the London convales will fill spare hours with visits to Methodist shrines, walking where Wesley walked, and sampling the city of which Wordsworth wrote: "Earth has not anything to show more fair."

—WILLMON L. WHITE

"Christians," the statement continued, "must insist that all people have the freedom to reside wherever their economic means and their personal wishes permit. The local church should prepare its members to live in integrated neighborhoods and challenge them to help in creating fully inclusive communities."

The stand on housing was taken by the 1964 General Conference.

Klansmen Visit Church

Two Maryland Ku-Klux Klan members attended worship services at Bells Methodist Church in Camp Springs, a Washington, D.C., suburb, with the intention of "putting a little fear" into the church's new pastor.

But the Rev. Harold G. Johnson, a Negro minister who was appointed to the all-white congregation of 1,600 this summer, did not appear intimidated. The Klansmen wore no robes and created no disturbance. They departed when Mr. Johnson began his sermon, joining a small robed and hooded Klan contingent waiting across the street.

The Negro clergyman, who had been tipped off by a newspaperman, said most of the congregation was unaware of the visit. "We were going to seat the Klansmen, even if they came in their uniforms," he indicated.

Regarding the reception the congregation has given him, Mr. Johnson said "they accept me as an individual." Earlier two official board members quit, and a cutback was observed in offerings, but the Bells church is on the way back to normalcy, says the pastor.

Another newsmaking appointment by Bishop John Wesley Lord of the Washington Area was the appointment of a white minister to an all-Negro congregation. The Rev. John A. Shirkey has received what he termed an "open reception" from the 100 or more Negro members of St. Paul's Methodist Church in Oxon Hill, Md.

Colleges Awarded Grants

The Ford Foundation recently announced grants totaling \$33.5 million in a major effort to upgrade the quality of higher education in the South.

Six of the eight recipients are Methodist-related schools. They are Duke University, Durham, N.C., to receive \$8 million; Emory University, Atlanta, Ga., \$6 million; and Birmingham-Southern College, Birmingham, Ala., \$2 million.

Receiving \$1.5 million each will be Hendrix College, Conway, Ark.; Millsaps College, Jackson, Miss.; and Randolph-Macon Woman's College in Lynchburg, Va.

The foundation also announced \$2

million grants to two Methodist schools elsewhere—DePauw University, Greencastle, Ind.; and Dickinson College in Carlisle, Pa.

Under the matching provisions of the grants, the colleges are required to raise over a three-year period sums amounting to \$2.50 or \$3 for each grant dollar. The universities must raise \$4 for each dollar received.

McGeorge Bundy, Ford Foundation president, said each of the schools "has demonstrated ability to reach the front educational ranks in its region." In six years, the foundation's Special Program in Education has invested \$316.5 million in academic excellence.

Join EUB 'Ambassadors'

Moving a step closer in their overseas missionary programs, Methodists and Evangelical United Brethren will co-operate in the EUB's "Christian Ambassadors Abroad" program.

Since 1964, the program has trained American laymen who work overseas to witness effectively for the Christian faith in countries where they locate. Among Christian Ambassadors are businessmen, tourists, students, technicians, teachers, and other nonprofessional churchmen.

Dr. Edwin O. Fisher, EUB Board of Missions executive who pioneered the venture and now will administer it for both denominations, says that on the basis of census figures, it can be assumed that more than half of the 2 million Americans living abroad are Christians. "The way these visitors live and what they do stands out more sharply, if anything, than if they were professional missionaries."

Methodist 'Who's Who'

Publication date for the new *Who's Who in The Methodist Church* is set for September 15, and orders for more than 6,000 copies have been placed, according to Dr. J. Otis Young, project chairman.

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CENTURY CLUB

Three new members join the Century Club this month. They are:

Mrs. Zula Lehman, 100, Tyrone, Pa.

Mrs. Fannie Schrader, 100, La-Belle, Mo.

Mrs. Martha Teeter, 102, Mount Carroll, Ill.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.

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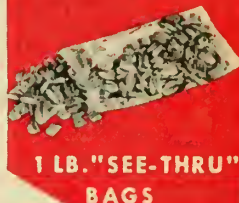
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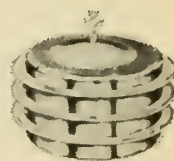
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1952, will contain about 25,000 sketches of ministers and laymen across the nation. It is being published by the Abingdon Press of The Methodist Publishing House with editorial work being directed by the A. N. Marquis, Co., of Chicago.

Giving Jumps 10 Percent

Methodists gave \$35,631,649 during the 1965-66 fiscal year to support the denomination's national and worldwide programs. This represents a 10.11 percent increase over the previous year, reports Dr. Don A. Cooke, general treasurer of The Methodist Church.

Included in the total was \$17,659,050 for World Service, the basic benevolence fund, and almost \$1 million in two special emergency relief offerings—\$715,766 for repairing church property damaged by Hurricane Betsy, and \$425,844 to relieve the food shortage in India.

In World Service categories, only World Service Specials showed a decrease (18.67 percent) from last year. The largest gain (34.89 percent) was in Temporary General Aid, a special fund set up to help facilitate abolition of the Central Jurisdiction.

Dr. Cooke said the \$17,659,050 is 98.11 percent of the annual World Service goal of \$18 million and about \$700,000 more than was reported for the 1964-65 fiscal year.

Methodists in the News

George W. Culberson, Methodist layman who is a member of the Wesley Theological Seminary board of governors and its former treasurer, is new deputy director of the federal Community Relations Service, Washington, D.C.

Mrs. T. Jackson Lowe, executive director of the South Carolina Society for Crippled Children and Adults (the Easter Seal Society), was selected South Carolina's Career Woman of the Year.

Bishop Fred P. Corson of Philadelphia, president of the World Methodist Council and Vatican Council II observer, was the first Protestant church leader to receive an honorary degree from Catholic University of America, Washington, D.C.

DEATHS: X-15 Pilot Joseph A. Walker, 45, flying an F-104 jet, collided with a research bomber over a California desert . . . Miss Louise Iliff, 90, one of the founders of the Iliff School of Theology, Denver, Colo. . . J. S. Bridwell, 81, rancher, oilman, and Methodist philanthropist of Wichita Falls, Texas.

What the Draft Could Teach

HE WAS JUST a little guy, no more than five years old, and he seemed dazed by all the commotion. But there he was in the Fourth of July parade in our community, shuffling along in an oversized boy's combat outfit (the kind you can buy in all finer toy stores these days), carrying a dummy rifle in one hand and a sign in the other which read:

"When my time comes, I'll go."

The shiver that rippled up our spine was caused not by a surge of pride but by sorrow and dread. Perhaps it is true that the battlefield, where one lays his very life on the line, is the ultimate testing ground of the patriot. But it borders on the barbaric to teach this to a five-year-old as the ultimate virtue. Glorification of war, of killing under whatever guise, is the antithesis of reason. For battle is a last resort, a horrible final alternative one is forced into only when all other efforts fail, when every other remedy has been exhausted. Can any parent feel joy at the thought that he is raising his child only as cannon fodder?

Still, we cannot and should not insulate our children from knowledge of war. They need to see it for what it is: a symptom of deeper problems and misunderstandings that never are solved, and usually are only compounded, by battle. And they need to see that bearing arms is not the only, and not necessarily even the best, way of serving one's nation.

Hopefully, some of this may come out of public discussions of the military draft system, which itself tends to reinforce a narrow concept of service to one's country. The most exciting suggestion so far has come from Defense Secretary Robert McNamara. His proposal is that every young person in the United States give two years of service to his country—if not in the military, then in the Peace Corps or some other volunteer development work at home or abroad.

The concept of alternate service is not new—in fact, it long has been honored for conscientious objectors. But Mr. McNamara approached it from a broader base. He hammered hard at the point that a negative and narrow notion of defense still clouds our century, and that for the United States—already adequately armed—the decisive security factor is not military hardware but the development of other nations. "In a modernizing society," he declared, "security means development. . . . Without development, there can be no security."

Alternative, nonmilitary service, he suggested, "would underscore what our whole purpose is in Viet Nam—and indeed anywhere in the world where coercion, or injustice, or lack of decent opportunity still holds sway. It would make meaningful the central concept of security: a world of decency and development—where every man can feel that his personal horizon is rimmed with hope."

Mr. McNamara's proposal drew immediate support from many quarters, and the Gallup Poll reported that 72 percent of the American public favored it. But the idea needs refinement, flesh and bones that reflect at least tentative answers to some of the questions that come to mind. For instance:

Is nonmilitary service the equivalent of bearing arms in battle at the greater risk of one's life? One suggestion is that the period of required nonmilitary service be greater, perhaps twice that in a branch of the armed forces. And if there is to be a choice of nonmilitary service at home or abroad, a further requirement might be that the period of service in the U.S. be longer than that of those who go overseas.

Would "drafting" people into the Peace Corps or the antipoverty program or church missionary service destroy the idealism of participants that has distinguished these agencies? Proponents suggest that standards for these programs need not be lowered; and that if candidates do not measure up, they simply not be accepted—with the result that many would end up in military service.

Would this be an undesirable further intrusion of government in our lives? Some would say yes—but others contend that an option of nonmilitary service, sometimes in approved nongovernmental programs, really would increase freedom of choice. It is possible, too, that this would strengthen such state programs as North Carolina's Poverty Volunteers, and perhaps help foster others at local levels which do not now exist.

If church-sponsored programs are an alternate choice, does this break down separation of church and state? Hopefully, its only effect would be to increase the number of applicants for programs the government would accept as alternative service. They could still be organized, administered, and financed independently—and those that did not win approval would continue just the same.

While these are only representative of the many questions that need to be aired, the general concept of alternative service has much to recommend it. The greatest selling points we see are these:

- 1. Revising present draft regulations to make national service more universal, and to include the possibility of alternative, nonmilitary service, would make the system fairer to all young people.
- 2. It would more effectively tap and channel the idealism found among many of our young people.
- 3. More young people would break away from the familiar, and be exposed to different people with different ideas. This broadening of exposure and experience could not help but break down some of the shadowy stereotypes and petty prejudices that always block the path to real understanding—nationally and internationally.
- 4. An approved option of nonmilitary service would, we hope, make the point clearly that the central function of the modern state is not to prepare for and wage war but rather to work for humanitarian goals that ultimately free men as no warfare can. Perhaps this will help finally to demolish the concept that the supreme act of patriotism, the goal to which all young men should aspire, is to kill for one's country.

This is a message that the small boy in the parade very much needs to hear.

—YOUR EDITORS

Two leaders answer Questions on the Methodist- EUB Union

Methodist and Evangelical United Brethren General Conferences will vote in November on a plan to unite their churches. From questions submitted by Methodist conference leaders, **TOGETHER** editors chose 24 to be answered by two men deeply involved in preparing the union plan.



CHARLES C. PARLIN, prominent New York attorney, has been a leading Methodist in interchurch circles for many years. He is secretary of the Methodist committee which worked with a similar EUB group to draft the Plan of Union. He answered these 12 questions:

Question: What advantages are expected to result from the union of Methodists and Evangelical United Brethren? And if it is to be a new church, what will be new?

For one thing, it will mean an end to competition and duplication between churches having essentially the same theology and form of government. Continued separate existence today cannot be justified within families of churches where an early reason for separation, such as language, has disappeared. But basic differences in theology or organization will require patient and prayerful work to make certain that important principles are not being sacrificed merely to achieve union. The united church will be "new" because it will bring together two strong and vital streams, both stemming from the great Wesleyan revival. This movement toward union is based neither on ambition for institutional grandeur nor on a sense of weakness. The motivation is a deep sense that a united church can serve better by the joining of forces

and working together than by continuing to strive toward the same goals as separate units.

Q. What will be the position of members outside the United States in the proposed Plan of Union? Will separate negotiations be required to bring together overseas churches of the two denominations, or will they join because the U.S. churches united?

In both denominations, all annual conferences outside and inside the United States are part of the connectional church. With the union accomplished, *all* annual conferences will be part of the united church, and no separate negotiations will be required. In Europe, EUB and Methodist annual conferences are working together in happy anticipation of union.

Q. Is it possible to proceed with the Plan of Union and still retain the name The Methodist Church?

I don't know. There are legal problems regarding use of the old name, but perhaps solutions could be found. The basic problem is the strong feeling of members on the EUB commission that a new name is essential to demonstrate to the EUB membership a real church union and not just an absorption of a smaller denomination by a larger one. Conversations from the beginning have been premised on an understanding that the traditions and history of both denominations would be recognized and respected, and that we would come together in true union.

Q. What happens to the remaining annual conferences of the Methodist Central Jurisdiction? If they are to be separate, segregated units, how long would this arrangement be expected to last?

If by 1968 there are still any annual conferences of the Central Jurisdiction, they would automatically become part of the regional jurisdictions in which they are respectively located. How and when dissolution of such annual conferences will take place is not yet definite. The Methodist General Conference of 1964 adopted, almost unanimously, a Plan of Action to abolish the Central Jurisdiction, and created the Commission on Interjurisdictional Relations specifically to carry out the provisions of this plan of action. This commission is obligated to make a progress report to the November, 1966, General Conference session. If abolition of the Central Jurisdiction has not been completed by September 1, 1967, the commission is obligated to bring to the General Conference of 1968 a new recommendation for action.

Q. Considering the membership of the Methodist Ad Hoc Committee on Union With the EUBs, why were so few persons drawn from the local-church level? Why so many bishops and church administrators?

The Methodist committee was established by the 1964 General Conference and its members selected in accordance with the usual practice of our church: nomination by the Council of Bishops and election by the General Conference. I do not know why the bishops nominated these 18 members, but in drafting the Plan of Union, more than 120 other persons were co-opted. Among this number the local-church level was well represented by both clergy and laity.

Q. Will the proposed union make changes necessary in rituals of the church? Will the new "Methodist Hymnal" need revision within the very near future?

The answer to both questions is "no." The Plan of Union recognizes as valid the present rituals and hymnals of the two churches. They are quite similar, and EUB representatives worked with our people on the new *Methodist Hymnal*. It would be normal that, in due course, the united church through a duly appointed commission would review both rituals and hymnals. I do not know how soon, but the decision would be up to the united General Conference.

Q. Although worshipers of both denominations have recited solemnly for centuries that they believe in the holy catholic church, the proposed plan ignores one of the oldest elements of catholic practice—the order of deacon. Are we now to adopt one ordination for ministers, despite the 1964 Methodist General Conference rejection of just such a plan?

We are submitting to the two General Conferences the question of whether the united church should have one clergy order or two, that is, whether "deacon" should be an order or an office. The text of the plan (part IV) is set up on the basis of one order, largely because a Methodist Committee on Ministry so recommended to the 1964 General Conference. But the Plan of Union (in an appendix) also provides the text for setting up two orders. Rumor has it that the

new Methodist Committee on Ministry is likely to recommend the two orders. If this proves to be a strong Methodist desire, I believe the EUBs would go along.

Q. Why should the EUBs expect extra representation on boards and agencies? Can't union be accomplished strictly on principles that apply to all alike, with no special favors asked or given?

To put the record straight: the suggestion for "extra" representation came from the Methodist side, not the EUB. It came from Methodists as a matter of fairness and generosity which a larger denomination could extend to the smaller. The EUBs are bringing to the union extensive property interests in value equal, on a per capita basis, to Methodist interests. Methodists felt that EUBs should be substantially represented on the boards and agencies of the united church, especially during the period when unification of the agencies would be taking place. One of the difficult business problems, for example, will be unification of the substantial and successful publishing facilities both churches are bringing to the union. In the first quadrennium, the formula would mean the Board of Publication would be 87 percent Methodist, 13 percent EUB. Even this, to some Methodists, does not seem excessively substantial or generous.

Q. How can we talk about "church renewal," when the plan picks up both the Methodist Articles of Religion and the EUB Confession of Faith and expects members of the new church to subscribe to both?

"Church renewal" means work. One task of a united church will be to have the best minds work on the problem of our doctrinal base. Between the Articles of Religion and the Confession of Faith there is no basic conflict. The Methodist Articles are in the language of England a century and a half ago; the EUB Confession is in modern American English. Our Articles, which were John Wesley's abridgment of the Church of England's, represent for many a priceless historical document. Yet almost everyone agrees that some updating is in order for what has become truly a world church. In a review of history with its treasures, and in study of a proper doctrinal basis for today, there would be a real opportunity for "renewal."

Q. Does it really foster the "ecumenical spirit" to throw together the Social Creed of The Methodist Church and the moral standards of the EUB Church with their conflicts in point of view?

There are no conflicts in the points of view expressed. While there are differences in expression and in emphasis, the subcommittee which studied this with care found no basic conflict. In this field, there is truly an "ecumenical spirit." The EUB Church has no social-concerns staff and utilizes only the part-time service of a director who has other important responsibilities. Widely mentioned in EUB circles as one of the advantages of union is utilization of the

staff and effective organization which a united church would make possible.

Q. What advantages or disadvantages would result from a larger combined membership?

Size, in many areas, determines ability to do things. A large denomination has the manpower and budgets to deploy its efforts. To see the difference, one needs only to study the work of the larger and smaller bodies. The bigger the membership, the bigger the problems of administration; but there is also greater opportunity for service. Bigness itself is no virtue, but neither is smallness. The increasing size of The Methodist Church over the last 27 years has brought problems of organization and administration, but these problems have been more than compensated for by increased effectiveness in carrying forward the mission of the church.

Q. Why not postpone this union until at least some of the other Methodist churches (not now a part of The Methodist Church) could unite at the same time?

So far as I know, the only other Methodist groups with which union is theoretically possible in the foreseeable future are three large Negro churches—African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal. Representatives of our church have been officially in touch with these, and they have made clear that, before talking union with us, they want to effect union among themselves. Conversations concerning union have commenced among them, but no plan or timetable has yet emerged. Experience in such negotiations justifies a guess that it will be a number of years before a plan can be drawn, acted upon, and put into effect. With today's urge for ecumenical action, it would be unwise to wait for union among these other three.

Meanwhile, we Methodists and EUBs are engaged with six other churches in the Consultation on Church Union. The African Methodist Episcopal Church is the only other Methodist body participating, but it is possible that the other two may join in the future. The consultation encourages intermediate steps of union, such as Methodist-EUB union or union of the three predominantly Negro Methodist Churches. □



PAUL A. WASHBURN, executive director of the EUB Commission on Church Union, was pastor of a Naperville, Ill., congregation before accepting his present post at EUB general headquarters in Dayton, Ohio. He provided answers to these 12 questions asked by Methodists:

Question: Are negotiations between Methodists and EUBs, after nearly two centuries of harmonious co-existence, an attempt now to distract from the vastly more significant Consultation on Church Union? Is union of these two favored by those who prefer worldwide pan-Methodism to a more inclusive ecumenical union across denominational lines?

The Methodist-Evangelical United Brethren union negotiations are taking place because some grass-roots people and some leaders from both churches want them to be. Enough such people wanted these negotiations, after considerable study, to have persuaded the two General Conferences to authorize preparation of a Plan of Union. These negotiations can hardly be considered an attempt to distract from the Consultation of Church Union, for they were underway at least five years prior to COCU's beginning. Some commissioners favor pan-Methodism, but others of us see Methodist-EUB union and COCU as representing the same kind of ecumenicity—organic union. Even COCU cannot bring total visibility to Christ's

one church. Its message said: "We recognize also that the united body proposed will still be far from the wholeness of the body of Christ."

Q. Has any attempt been made in the proposed Methodist-EUB plan to have less direction from general agencies and more reliance on the independence of local churches?

A general Council on Local-Church Program would seek to keep the general agencies mindful of and at the service of the local churches. Do the congregations want independence to produce their own curriculum? Independence to support missionaries in cities and overseas? Independence to educate their own clergy? Independence to operate their own hospitals and homes? Is it not possible that in any system a congregation is required to endure some tension between sharing in denominational church order and congregational freedom? Both our denominations are connectional, not congregational, churches, and the Plan of Union seeks to preserve our connectionalism.

Q. Why was the plan so late in being sent to General Conference delegates and other leaders?

It was asking much of the Joint Commissions on Union to hammer out a proposed *Discipline* by November, 1966. However, they tackled the task with courage, our first estimate being that a plan could be published by August 1, 1966. We actually published it by April 1, 1966, and this early publication provided almost two thirds of a year for it to be studied. It may be necessary to revise part IV further during the next one and a half years. This means that the two churches will have two full years to perfect the Plan of Union, if they decide to do so.

Q. Is there a procedure to bring about merger, realignment, or abandonment of small churches whose parishes will overlap as a result of union?

The Plan of Union does not provide a procedure by which any authority can force union or abandonment of local churches. Power to realign boundaries and pastoral care of congregations will continue to be vested in annual conferences and their cabinets (bishops and district superintendents).

Q. Will the proposed union take us significantly along the road to a fuller understanding of the real mission of the church in a revolutionary world?

Numerous paragraphs in the plan reveal a mature understanding of the mission of the church. Perhaps these will not satisfy extremists on the theme, "The Church Is Mission," but they speak of the real mission of the church. Whether the adoption of the plan will "take us (11,000,000 of us) along the road to a fuller understanding of and commitment to the real mission" will depend largely upon our willingness. The process of union itself has the possibility of renewal built into it, but this does not guarantee renewal. Union will bring persons together for worship and work who hitherto have been strangers. If these persons meet and work with each other under the lordship and mission of Christ, they will be renewed.

Q. Will there be any limit of tenure for bishops? For district superintendents?

Bishops will be elected for life. As long as they are active, their work will be reviewed every four years by a Committee on Episcopacy of their jurisdictional conference. They may serve any one episcopal area for a maximum of 12 years. District superintendents will be appointed for one year, just as all other itinerant elders are. They may not serve as such for more than six years in any consecutive nine years.

Q. What adjustments in local-church procedures will result from union, and how soon?

The main adjustment for local Methodist churches will relate to the Local-Church Program council. Its purpose is to select and correlate programs for local churches. The council will study programs of the general agencies and the annual conferences, and then adapt and supplement these ideas to produce a comprehensive and unified program, taking into account the needs of children, youths, and adults.

Q. How do ministers' educational standards compare, and how will this affect voting membership in merged annual conferences?

The plan indicates that no minister from either church is to be deprived, because of the union, of any right or privilege guaranteed by his former church. Of all Methodist pastors serving charges, 59.8 percent have college and theological-school educa-

tion, while 60 percent of all EUB pastors serving charges have had similar training in accredited schools. However, some EUB annual conferences have granted full membership to less than fully trained men who would not have full membership in some Methodist annual conferences. Some EUB ministers with less than full training now vote in their annual conferences. After union, their voting privilege would not be denied.

Q. If the present plan should not be approved, how would this affect the future of the two churches, generally and locally?

If the Plan of Union is not accepted, or cannot be revised to become acceptable, it might be redrawn or else the proposed union might be dropped, with the two churches going their separate ways. If the latter course should be taken, small congregations in both denominations would be deprived of a way to more effective ministry through union. Changes in church order that are promising to both churches would be lost (especially devastating to EUBs), the two churches would have failed to join one another in mission, and they would have missed a chance to give some visibility to the oneness of Christ.

Q. Will the merging of general boards and other agencies release personnel for leadership in existing local churches and new ones which are needed?

Actual studies about the employment of personnel of the agencies in the new church have not been completed. In a few cases, they have been started. The know-how of personnel from both churches will be needed during a period of adjustment, but afterward some persons could be expected to be released to serve in both old and new forms of ministry.

Q. How will union affect EUB churches in Canada, where no separate Methodist church now exists?

There are two EUB annual conferences in Canada. One has voted to become a part of the United Church of Canada, and the other has petitioned to remain as an affiliate of The United Methodist Church.

Q. By what procedure will the Plan of Union be adopted or rejected?

To be valid, the Constitution and enabling legislation must be adopted in the Methodist General Conference by a two-thirds majority, and in the EUB General Conference by a three-fourths majority. These two documents must then be voted upon by each of the Methodist annual conferences, where they must gain an aggregate three-fourths majority (unless a different ruling comes from the Methodist Judicial Council), and in the 32 EUB North American annual conferences, where they must get an aggregate two-thirds majority. Part IV must gain a simple majority in the Methodist General Conference and a two-thirds majority in the EUB General Conference. □



Methodist John N. Grenfell, Jr. (left) and EUB James A. Lange are copastors of the congregation they led into union.

METHODIST-EUE

*Evidences of union
are seen in many phases
of the church program.
Pupils in the church school
(left) study Methodist
materials, while . . .*

*EUB hymnals are used
in worship services (right).
Displayed in the narthex
were posters of both
Methodist-related Albion
College and North Central
College, an EUB school.*





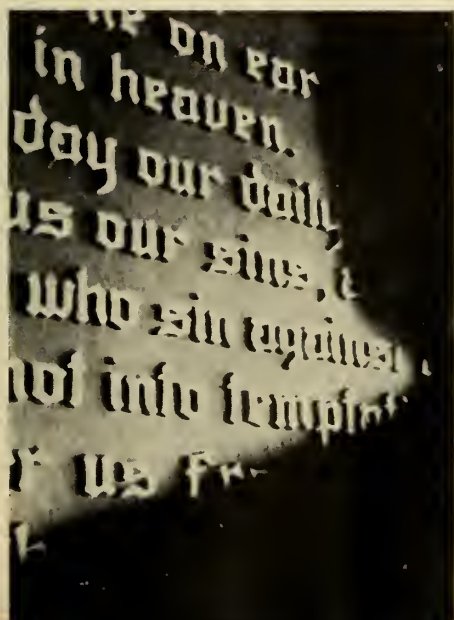
SOME SAY it can't work, but Methodists and Evangelical United Brethren of Livonia, Mich., have proved that it can. Since December, 1962, they have been members of a single, united congregation, served by copastors of each denomination. Since that time, too, they have built a new church valued with its site and contents at \$440,000; they have seen their fellowship grow from 862 to 1,190 members; and they have proved that a united Methodist-EUB witness, in their city at least, can be an effective kind of ministry. They call themselves St. Matthew's Church, Methodist-EUB.

Union of Methodist and EUB churches in one form or another is not unique to Livonia. More than 100 other communities across the United States have churches of the two denominations which are joined in yoked fellowships, larger parishes, federations, and outright mergers like that in the Michigan city. But the Livonia success story represents by far the most ambitious effort of this kind reported so far.

To find out about this experiment in union, two TOGETHER editors spent a weekend in the Detroit suburb, talking with many of the church's leaders, watching the congregation in action, and photographing Sunday-morning activities around the new building. We came away genuinely impressed. With the prospect of Methodist-EUB denominational union now looming large, many other churches and church leaders can learn much from the four years of experience

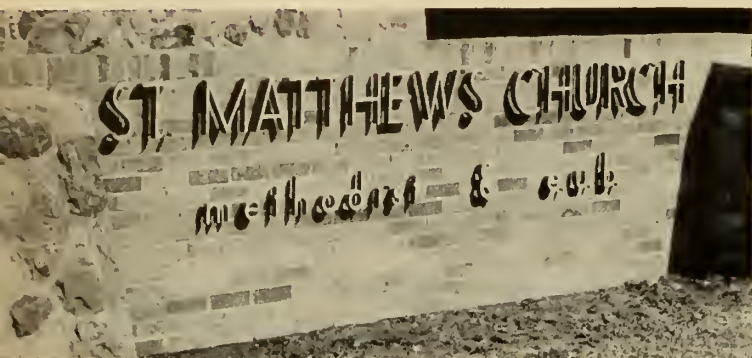
Union Works Here!

Text by Paige Carlin / Pictures by George P. Miller



The word "sins" in the picture at left is a symbol of unity to members who use it instead of either "debts" or "trespasses" in the Lord's Prayer.

Communion services vary. Sometimes worshipers go forward to the chancel rail; at other times they remain in the pews.



which Livonia churchmen now have behind them.

On the whole, St. Matthew's members agree, the experience has been good. But none of them denies that there have been times when the going was anything but easy. Union in Livonia works because these Methodists and EUBs have worked at it—hard. Lay Leader Kenneth Young calls the result “a spiritual victory” of the two congregations in extending a more vital Christian witness to their community.

EUB Pastor James A. Lange is given credit for originating the merger idea. “I wouldn’t have suggested it if the denominational union hadn’t seemed to be moving favorably,” he recalls.

That was early in 1962 when both Livonia congregations were in the process of studying their needs for new buildings. The EUBs, larger of the two with 512 members, were feeling the pinch of inadequate space and were studying how their Hope Chapel building could be expanded. The 350 Methodists, while negotiating to sell their outgrown church, already were meeting in rented quarters and had purchased the site for a new church. Propitiously, it was less than a mile from the EUB property.

“It seemed foolish to spend money on two projects which would be competitive in the same community,” Mr. Lange explains.

To which trustee Al Newman adds: “Each of us had what the other needed. The Methodists had a site with a parsonage and an established building fund; the EUBs had a new parsonage and a church which could be used until a new one could be built.”

Mr. Lange first took his idea for a merger to Methodist Pastor John N. Grenfell, Jr., and then both ministers approached their denominational leaders for approval to present the matter to their official boards. Joint meetings between groups of the two congregations went on through the spring and summer of 1962 with the understanding that the talks were open-ended; either side could withdraw if it appeared that no plan could be drawn to receive wholehearted support. But as Mr. Grenfell points out, “As the working committees studied, everyone began to realize how strong our similarities were.”

Still, the prospect of a united future did represent an abrupt disruption of normal congregational life for both churches. All concepts of their individual futures

would have to be scrapped if they agreed to merge.

The negotiations climaxed on November 2, 1962, when both congregations met at Hope Chapel—the EUBs upstairs, the Methodists down—to cast separate votes on uniting. In both meetings, majorities of about 3 to 1 voted to merge, and despite the negative minorities, few families actually withdrew from either church. Although the formal incorporation (under both Methodist and EUB *Disciplines*) did not come until the following spring, the congregation met for their first united worship service on December 16, 1962.

To other churches contemplating similar unions, Livonia leaders have a strong word of advice: “You’d better be ready for that first Sunday!”

As things went in Livonia that day, confusion was rampant. The fact that it occurred near Christmas added to the crowd of 665 worshipers and 465 church-school students. The Hope Chapel facilities, cramped even for the EUBs alone, were stretched far beyond their capacities.

Methodist youngsters, arriving in their new church home for the first time, didn’t know where to find their classes. Since EUB church-school materials were to be used, the EUB teachers were put in charge, and their Methodist counterparts were left feeling put out of their jobs.

No one really was to blame, but looking back on that hectic day, church leaders readily concede that the first-day confusion put their newly born union to an acid test.

There was no alternative under the circumstances, but the fact that the EUB building was used imposed a barrier against an immediate feeling of unity. The Methodists could not help feeling they were mere guests in someone else’s home. And to the EUBs, it seemed that they had been invaded by outsiders.

To accommodate increased attendance a nearby school was rented and a third Sunday-morning worship service was added.

Six months after the merger, an architect was hired and a fund campaign launched to get on with construction of a wholly new church on the 10-acre Methodist site. A year later, with building plans approved, the united congregation broke ground on August 30, 1964. They moved into the new church for their first service on May 16, 1965. Bishops Marshall R. Reed, Methodist, and Reuben H. Mueller, EUB, both were on hand to take part in the consecration service.

As things have turned out, St. Matthew’s members look back on the struggles of their first 2½ cramped years in Hope Chapel with both relief and satisfaction. Their new church, they think, was well worth waiting for. It is a commodious structure.

Planned with the expectation of an eventual 1,500 to 1,700 members, the building has sanctuary seating for 550, a fellowship hall, offices, and an educational wing of 16 classrooms. (Hopes are to add five more soon.) An original indebtedness of \$270,000 is being retired by payments of \$2,500 a month, and new build-

ing-fund pledges totaling \$132,500 were made last spring for the next two and a half years. (The church's separate operating budget for 1966 totals more than \$70,000.)

Building-committee members express satisfaction that they and architect William P. Lindhout achieved their goal of a building with warmth, simplicity, and dignity. Some features are special symbols of the congregation's unity. Mounted on a foyer wall, for instance, is a large wooden panel of the Lord's Prayer, each letter individually jigsaw-cut by member Ralph Vorheis in his home workshop. Its wording, adapted from Luke 11:4, uses the word "sins" instead of "debts" or "trespasses" on which the former churches differed.

During the first year of union, terms of the merger agreement stipulated that leadership of commissions and other organizations would be divided equitably between members of the two former churches. Such rules long since have been dropped, and the pastors often have to think hard to identify which church their members belonged to.

Parishioners have become accustomed to seeing both Methodist and EUB materials and to hearing references to activities of both denominations. Methodist literature now is used in the church school, but confirmation classes study from EUB sources. The Woman's Society, though operating under its own homegrown constitution and bylaws, aids projects of both denominations and gives equal financial support to both conference organizations.

Mrs. Douglass Denton, former treasurer of the EUB society and now a circle chairman, says frankly, "In our former groups, we had prejudices we didn't know we had. Our women either grew with the union or dropped out. Unfortunately, we lost a few, but we gained by it, too, and some who left are coming back."

"And now that we're in the new church, we all feel that it's *our* church," adds Mrs. Lewis Sloan, the former Methodist women's president.

Her remark applies not just to the women but to the whole congregation. Most St. Matthew's members no longer think of themselves as Methodists or EUBs but simply as part of one congregation.

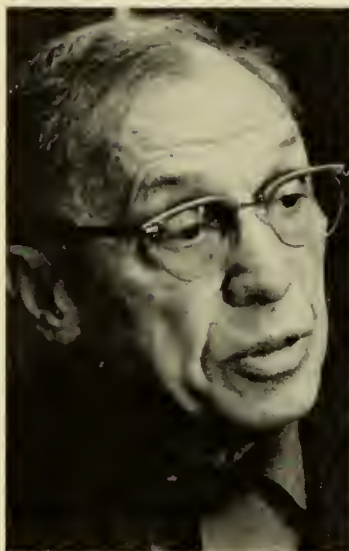
That understanding is not exactly shared, however, by leadership of their two annual conferences. The Livonia churchmen profess no desire to forsake the connectional system which is basic to both Methodist and EUB polity. But difficulties do arise, they have discovered, when one congregation tries to retain connections with two connectional bodies.

As one member puts it, "If you would ask either annual conference if they have a church in Livonia, both would say yes." The problems come on such things as annual reports and financial apportionments.

At the time of union, the situation seemed simple enough. Since three fifths of the congregation had been EUB and two fifths Methodist, reports could be based on a straight three-to-two ratio. But now, four years later, some original members are gone and those who have joined since then are not identifiable

Mrs. Lewis Sloan,
Woman's Society leader:

"We had an advantage in that we went into union of our own volition. It wasn't forced on us."



Al Newman, trustee:

"Each of our churches had what the other needed. The Methodists had a site and building fund; the EUBs had a parsonage and a church we could use until a new one could be built."

Harry Wolfe, trustee:

"This wasn't an easy thing. We had dedicated people and two dedicated leaders. I give them credit for the establishment and the growth of our church."



Wayne Middleton,
church-school superintendent:

"The building program was something for everyone to rally around. Now we may need some new goals."



Offering plates symbolize the chief problem of the united congregation—the difficulty of dividing benevolence funds between two annual conferences.

with either denomination. That wrecks the three-two formula as a basis for figuring statistics. When asked to set the value of a building built jointly, for example, how do you say what portion is Methodist and what portion EUB?

By mid-summer this year, after conversations with both their district superintendents, the St. Matthew's commission on stewardship and finance had hopes that the snarl was on the way toward disentanglement. Another piece of advice which both pastors offer other churches contemplating union is "Give serious thought to maintaining a direct relationship with only one denomination, not two."

Despite the connectional problems and all the local difficulties which have had to be ironed out, St. Matthew's members see more and more evidence that the risks were worth the result and that they are definitely over the hump.

They admit, certainly, that their merger had several things going for it. For one thing, neither of the two former churches had a long history or tradition. Hope Chapel was established in 1936 as an EUB mission,

and Methodist beginnings dated only from 1946.

Even younger is the city of Livonia itself, now only 16 years old. It was created in one stroke simply by incorporation of an entire township, six miles square. This big block of land is split near the middle by a swath of industrial plants, including several branches of the Detroit auto-building empire, where many of Livonia's 80,000 residents are employed. It has a nebulous, noncity feel, with remnants of a once-rural past surrounded by new housing developments and burgeoning commercial and industrial enterprises.

Another plus factor for the united church, clearly, is the fact that John Grenfell and James Lange developed an early understanding of what they were trying to do in the union effort. "Pastor John" and "Pastor Jim," as their parishioners call them, have harmonized their talents in an easygoing relationship. Neither is senior to the other, and both share the pastoral responsibilities. They use no set schedule, but each preaches about half the sermons during the course of a year.

At first there were occasions when longtime members complained that "the wrong minister came to call," but such feelings mostly have disappeared, and new members readily accept both men as their pastors.


For their part, Jim and John agreed between themselves at the start that if one were transferred or decided to leave, the other also would go. So far there has been no occasion for either of the two to exercise that option.

As church-school Superintendent Wayne Middleton observes, "Since both pastors were well liked by their people, it seemed a good plan for both to stay, and most of us feel that they should remain at least until union of the denominations. By that time we think the church will be strong enough to accept the adjustments of the change."

Whether or not denominational union does come—and Livonians are ardently hopeful that it will—one thing seems certain to happen in Livonia. As the city continues to gain new residents—highly mobile suburbanites with few cohesive ties holding them together—the church will face an increasingly difficult task of maintaining the warmth of fellowship engendered by its small-church beginnings.

Leaders are working to meet this challenge of big-ness through a parish plan formulated last spring under the guidance of Mrs. Marcel Fendeleit. Built around "a secretary of congregational concern," it involves 58 church stewards as "assistant pastors" with responsibility for 10 to 12 families each. The goal is to keep all members in close touch with the church and its programs and to involve them in its evangelistic outreach to newcomers.

One more thing is certain, too. Livonians will be watching with special interest this November when Methodist and EUB General Conferences meet in Chicago to determine if the two denominations will move into a union—for which St. Matthew's Church has set one of the examples. □



What Is a Perfect Moment?

They often spring from the joy of living and giving . . .

By **THELMA L. BEACH**

THE YEAR our daughter was nine, we bought her a bike for Christmas. It was secondhand and still a bit shabby even after my husband did what he could with bright blue enamel, but it was all we could afford.

On Christmas morning our little girl stared at it for an instant with incredulous eyes. Then, blond pig-tails bouncing, she leaped into her daddy's arms. A tremendous "Oh!" was all she could manage, but a world of gratitude and love were in that word.

It was a perfect moment.

It was unlike so much of life, when you only half exist with mind and emotions dulled by the constant impact of the everyday.

But, praise God, it is not always so. Sometimes when you least expect it, you will feel a fraction of life so exquisite, so dazzling, that your heart stands still with wonder. So

intense is the experience that only afterward do you realize that you glimpsed perfection, "looked on beauty bare." Only then do you find strength to murmur, "How happy I was!"

I tried an enlightening experiment, asking friends, "What is the first thing that comes to mind as an absolutely perfect moment in your life?"

One man, on the way home from a football game, answered, "I knew a moment of perfection this afternoon when I saw a beautiful play unfold, saw the plan of it, and knew that it worked exactly as it had been conceived."

Much different was the choice of a neighbor. While on a weekday errand at church, she stepped into the sanctuary for a few moments as she had done many a time before. This day it was different. She felt the presence of God, she said, "as clearly as if a breeze had passed over me."

The experience was fleeting, but ever afterward she knew what it meant to stand in the presence of God.


A perfect moment may come at a turning point in life, as in the case of a young woman who said, "Perfection hit me, when out of the fuzz, the voice of the doctor came through telling me I had a son."

Or, "After all the hubbub of getting ready for the wedding, the walk down the aisle with Dad was a perfect, meaningful moment for me."

Most of the people I asked, however, did not recall any outwardly important event, but some incident which had little bearing on the course of their lives.

Too often, it seems, what we tend to think of as a turning point falls short of perfection because it is obscured by confusion or doubt. At the very moment a young mother sees her child for the first time, she

A Butterfly BOX



IN THIS busy world of ours, the thoughtful things people do and say often slip by us unnoticed. If we could only find a way to save these things, what miracles they might work in buoying us when we're feeling low! That's why I've worked up my butterfly box.

Actually, it's only a stationery box with tinted butterflies on the cover, a perfect receptacle for treasured letters and notes, photographs, even bits of conversation I have written down to savor later. Whenever I'm feeling low, these mementos cheer me up—make me feel wise, hospitable, hard working, worthwhile, beautiful. Much as we desire to remember these things, they slip from our memories in a few years. We need to be reminded.

One letter I treasure especially reads: "I don't think anyone is as determined to make something of me as you are, and I truly appreciate it." And I have written down what my son's wife once said of a snapshot of me: "Oh, that's a good picture of you, Mom, but not half cute enough."

A friend once returned letters I had written to her over a period of 20 years. Forgotten thoughts and records of events clipped from them are mine again—just for the looking!

I believe it is good sense to save the memories of our bright spots. We store the products of our gardens and orchards. Why shouldn't we hold fast to things of the spirit, things that will give us wings just as they did the first time we experienced them?

In a butterfly box—or call it what you will—we can save the most beautiful memories of life and draw strength from them when we are in the greatest need of faith.

—AGNES JUST REID

may be wondering whether she will know how to take care of him properly, or whether he will fulfill her dreams of him.

The lofty words in the wedding ritual may ring with unreality for the bride and bridegroom if they are on edge after a whirlwind round of prenuptial parties. After all these years, for example, what sticks in my mind in connection with my wedding was the crunching of an unseen mouse in the hotel, stirring visions of my trousseau being devoured..

In contrast, a soul-stirring experience may come unexpectedly. I will always remember the time a friend and I stood tediously in a long line at the symphony hall box office in a strange city and finally got tickets. As we seated ourselves, the tuning of the instruments ceased, the famous conductor ascended the podium, and the restless audience quieted down.

Suddenly the huge hall resounded with sound of such beauty that, for us, nothing else in the world existed. Tears of joy came to our eyes. A few minutes later we were aware again of the musicians on the stage, and we enjoyed the complexities of the Haydn symphony with our minds as well as our hearts. When I think of Boston, I always relive the ecstasy of that first chord.

At other times, a perfect moment may symbolize the realization of a cherished dream. This happened a few years ago when my husband and I decided not to wait until we could really afford a Pacific trip, but to dig to the bottom of our savings and go at once. We did all the things tourists do on a first sea voyage—took pictures of the towering ship from every possible angle and trotted from one end of its decks to the other, looking into every cranny.

When the last of the farewell-party revelers had gone ashore, we stood quietly at the rail, feeling the pulse of the giant engines far below us. The space slowly stretched out wider and wider between us and the crowds on the dock. If anyone had spoken to me, I could not have answered for the lump in my throat. It was one of those moments apart from all others, a time of utter joy.

A parent may know such a moment when he sees his son or daughter, reduced to near anonymity in cap

and gown, marching in an academic procession in warm June sunshine.

A lover of the theater may feel it just as the velvet folds of the curtain crumple back to reveal the opening scene of a long-awaited play.

Other perfect moments spring from a quick reassurance of oneness with our fellowman or with the world. The quiet evening before a fire, with the hi-fi playing and the deep cold crackling the timbers of the house, may suddenly become such a time; or it may come even in the midst of sorrow and disappointment when an old friend reassures you of his confidence in you.

How do you explain such moments? Why do some persons have a rich store of them, while others cannot recall a single one? They spring from the joy of living. Anyone who wears spiritual blinders is likely to cheat himself of such glowing experiences. But whoever nurtures a capacity for spiritual awareness oftentimes will find perfect moments leaping at him unexpectedly from ordinary things.

Although some perfect moments come spontaneously, in the main we experience them through our approach to life. Actually, perfect moments are opportunities to see and feel God in all his wonder.

If you want to enjoy your share of perfect moments, try cultivating a sensitivity to the sudden delights which come your way. Don't be afraid to dream dreams and to see visions. Get in the habit of looking about you as though you might be called upon to recount every incident of the day.

Why hoard your emotions? Don't hesitate to plunge up to the chin in an event. In doing so, you will fill a warehouse with priceless treasures. Then should everything you own be swept away by disaster, you still would have these riches.

These are not things you write down or take pictures of, because they are imprinted forever on your heart—the color of the sky on a certain windy day, the smell of the sea and the glint of the moon on it, the sound of Chopin weeping brocaded tears for Poland, a loved one's smile or tender greeting—any one of them or a thousand others can be a precious instant that is yours alone: a perfect moment. □

GATEWAY to a Turbulent City

With an ecumenical staff and \$500,000 in Methodist seed money, Metropolitan Urban Service Training aims to find out how churchmen can make a constructive impact on the metropolis, and then to teach the methods. This exciting, New York-based enterprise spins with unusual ideas and nationwide implications.

By CAROL M. DOIG

IF PASTORS and laymen can be trained to deal effectively with the galloping problems of urban America, New York should be a near-perfect place to develop some of the methods.

Here, in a metropolitan area that encompasses 22 counties in three states, financial, educational, and racial crises converge. Here, in the last year, transit and newspaper strikes, a severe water shortage, and a mammoth power blackout have crushed any doubts about the interdependence of city, suburban, and rural man.

And here, where woefully few think as metropolitan men, an imaginative ecumenical project called Metropolitan Urban Service Training (MUST)¹ is attempting to marshal concern where it already exists, and to create it where it doesn't.

Flexibility is the common denominator of the projects that are taking shape, and it seems certain that they will include controversial programs aimed at training churchmen by getting them involved in depth in the city and its problems.

The MUST idea has erupted as a bold experiment set loose in metropolis. No prepackaged program guided it. Instead, the National and Woman's Divisions of the Methodist Board of Missions made a grant



The Rev. George W. Webber left famed East Harlem Protestant Parish to direct the new training venture. "To justify our existence," he says, "we have to be an experiment for the whole church."

of \$500,000 to a board of directors with interdenominational representation, and an interdenominational staff was given two years to get the project going. From then on, they hope for at least some non-Methodist financial support.

Today, MUST is the largest, most open-ended pilot project ever undertaken in The Methodist Church.

Heading the staff is Dr. George W. (Bill) Webber of the United Church of Christ, who was lured away from the famed East Harlem Protestant Parish which he helped establish in 1948.

Starting with him, on October 1 last year, were Mrs. Ellen Lurie, who is Jewish, and the Rev. Randolph Nugent, a Methodist. Mrs. Lurie has built a solid reputation as a community organizer in New York, where she has been chairman of EQUAL, a city-wide group fighting for better and integrated schools. Mr. Nugent, native New Yorker, had directed the Methodist inner-city parish in Albany.

When Dr. J. Edward Carothers, head of the National Division of the Methodist Board of Missions, first asked Dr. Webber to direct the proposed training facility, Bill

¹Not to be confused with a separate national MUST program, Methodist United Service and Training, proposed by the Board of Missions' National Division and still under consideration. It calls for spending some \$5 million yearly to enlist, train, and deploy Methodists in serving urban America (see A MUST for Urban Mission, April, page 5).—EDITORS

was not eager. He had invested 17 years in the melting pot of troubled East Harlem, and he was teaching half time at Union Theological Seminary.

As conversation continued, however, it became clear that the Methodist money was available for what Bill believed was necessary—an ecumenical venture that would deal with specific problems in the New York area.

While he was grappling with the idea, he got an unexpected phone call from Mrs. Lurie. "Bill," she said, "I'm ready to go back to work. Where should I look?"

"It never occurred to her to work for me," says Dr. Webber, who had known her from the time when both worked on separate projects in East Harlem. But that is what happened, and the nucleus of the Metropolitan Urban Service Training staff was born. Now, almost a year after its start, the initial phase is over and the first stages of the training are about to start.

Headquarters are in two converted apartments, stacked one above the other, at 229 East 49th Street, but the work will be done all over the metropolis.

AT THE outset, Dr. Webber asked for, and received, board approval for up to a year of fact-finding and staff education. Six months later he was able to report: "After intensive study, visiting, talking, and, most of all, listening, we have painfully but firmly concluded that all the study in the world won't give us models to follow. We will only learn the meaning of 'renewal,' 'metropolis,' 'training,' and 'faith' as we try to do something about them."

MUST is based on ideas that have been difficult to explain to many churchmen who think of training as going somewhere else to study, then returning to their homes and churches to try to apply what they learned. Metropolitan Urban Service Training says instead:

- We want people from *this* metropolitan area, and we'll concentrate on those who already are trying to deal with its problems. These may be individuals or con-

gregations. But it is entirely possible that we'll develop some phases of the program for people who have *never* exhibited any concern in our focus areas.

- We are basically concerned with those who are ready for a fuller involvement or commitment, *whether churchmen or not*. "We've got to realize," says Randy Nugent, "that other people, by other names, are just as interested in humanizing the metropolis and are just as interested in schools, taxation, welfare, and everything else—even though they might not look like us or speak as we speak."

- We're a training facility, but we don't believe that people can be trained in the abstract. Therefore, this will be primarily an action, not a classroom program.

- We'll act on specific issues. Welfare and public education were selected for special attention after months of probing for ideas from civil rights leaders, government officials, economists, students, artists, theologians, businessmen, teachers, and others.

- We'll set up an evaluation team which will try to determine whether our work is making any difference in the city, in the churches, and in the involvement of the individuals we've trained.

- We'll ask of every denominational suggestion made to us: Is there any reason why this couldn't be done ecumenically?

- We'll always be looking at the whole metropolitan complex, out to the ends of commuter lines.

As Bill Webber said at a very early stage: "The pretentiousness of this task is obvious, but we have to go as far as we can."

The MUST staff is far from thinking that they have the only answers. In fact, they're not sure they have any at all.

"The more kinds of urban training centers that spring up, the healthier it's going to be for all of us," Ellen Lurie believes. "We're going to learn from each other and enjoy each other, but it's excellent if we try different approaches."

During MUST's brief history, at least some Methodists around the country have asked why half a million dollars of their national funds are being used for a project fo-

cused exclusively on New York.

"Inner-city pastors—my friends—from other areas think this is coming right out of their hides," Bill says. "But I think MUST justifies its existence as an experiment for the whole church. We're a prototype, a parable. We're trying to break ground and find clues that can be used in other places."

He says the training facility will be no more exclusive than is demanded to make the thing work—but that at first it will have to be fairly selective.

"We decided to test our ideas primarily with people involved here," says Ellen Lurie, "because we think our program has national implications as a model, and because people committed to staying here have entirely different attitudes from those just visiting."

"For example, those of us who keep our kids in the public schools, out of deep commitment, know that however good or bad those schools are—that's what's going to happen to our kids. My attitude toward a school crisis is quite different from someone who never unpacked, or whose kids are in private school."

EVEN in MUST's early stages, however, directors of new training centers elsewhere will be welcome to spend internships on the staff; and the two student programs in which MUST is involved are geared to wide geographic representation. One will enlist 40 theological students who will take a year off from seminary while they work in the city. The other, cosponsored with Judson Memorial Church in Greenwich Village, will bring 25 new college graduates to New York for 10 months. They will find jobs to support themselves and spend their free time in politics, art, and other fields which acquaint them more intimately with the city, its culture, and its problems.

Though the two programs will involve only about 5 percent of the total budget this year, Dr. Webber believes they may be among the most significant.

Another of the staff's proposals is called Radio Free New York. "I think it can be the most publicly exciting thing about MUST," says



The city is beset with complex and inter-related problems that are clearly visible on its streets: tangled transportation; bleak poverty that weighs most heavily on minorities; job disputes that often hinge on sticky issues of automation; education for growing numbers of young people. Bill Webber is insisting that "training must be related to the problems. If a guy we're training isn't one whit more involved at the end of six months than at the start, then we have had it."

Ellen Lurie in what may be her most glaring understatement.

"There are loads of important things that don't get into the newspapers, especially in a metropolis. If we could have a regular program, for an hour each week on a major station, we could tell people where the action is.

"I think it's crucial. Not only are we going to have to do training, but people are going to have to know what's happening. For in-

stance, long before the fight between Sargent Shriver [director of the federal antipoverty program] and the poor people's groups hit the newspapers, many of us knew what was happening. If others had known, too, they would have been better prepared for the turmoil that followed."

The MUST board of directors, headed by Methodist Bishop W. Ralph Ward, has considered Radio Free New York, but the staff has

not asked for funds. Instead, they are hoping to obtain a foundation or private grant to underwrite the \$25,000 or more needed for a year's experiment.

In 10 dialogue sessions that the staff conducted with leaders from many areas of the city's life, says Mrs. Lurie, "Again and again, from all sides, the problem of communication was stated over and over." In a report summarizing the sessions, she asked: "Can MUST de-

velop a coalition or consensus among the poor so they'll stop fighting each other and learn to join forces to use the power they have?"

Radio Free New York is one step in that direction.

Underlying this and every other step taken by MUST is its training concept. Rejecting any form of manipulation, it is, instead, committed to opening ways for people to act according to their own beliefs. Staffer Raphael Hendrix says:

"There are agencies in the city that will tell individuals where to go to seek solutions to their problems, but they don't tell them what to go with. And they don't go with them. We're really saying that we'll

Mrs. Billie Alban, who has joined the staff to work primarily with Puerto Ricans, mastered training techniques while director of Christian education for the Episcopal Church in Ecuador.

"The other night," she explained by way of example, "I went to a parent education session held by a Puerto Rican group. One of the problems that Puerto Rican parents face is that their children, if they don't speak English, are classified as stupid in New York City even though they may have been fully up to grade in Puerto Rico.

"School officials often shove them into a general diploma program, and that means absolutely nothing.

Training begins with things just that simple and ranges to complex studies of power structures and how to influence them. The MUST staff believes these are jobs churchmen need to undertake.

Mrs. Hendrix, who had never worked for a church-related enterprise, says with conviction, "I wouldn't be anywhere else." Long active in community organizing and civil rights work, she has tried other routes, including Mobilization for Youth.

"I had such great, great disappointments with these antipoverty programs," she says. "The administrators are opposed to really losing the power that is in the community. They're not giving people the knowledge that will equip them to make judgments of the governing system."

Members of the MUST board of directors, faced with the complex—and no doubt controversial—consequences of its training program, have not visibly flinched. They have worked along with the staff to produce an idea that churches throughout the country already are watching closely.

Howard Moody, pastor of Judson Memorial Church, cheers the MUST concept, then adds a few words of warning.

"Like other para-parochial organizations," he says "it faces certain temptations and hazards. One would be to parrot and duplicate the activities of all kinds of local and regional bodies of churches. Instead, there's a real need for an organization that is free to be things that local churches, because they are local, cannot be.

"The second would be the problem of having to do so much work to justify the Methodist money that MUST might be distracted from the larger task."

But he is hopeful. "Metropolitan Urban Service Training represents very significant leadership in this city, with Bill Webber's experience in East Harlem and at Union, Ellen Lurie's fantastic capacity as a community organizer, as well as the talents of the other staff members.

"And in this project, the Methodists have been amazingly open in using their money in a broadly ecumenical manner." □



MUST staff members have traded ideas with experts representing a bewildering assortment of viewpoints. Here, Robert Theobald (right), champion of the guaranteed annual income, takes on Bill Webber, Randy Nugent, Billie Alban, Ellen Lurie, and Rae Hendrix.

equip people to fight their own battles."

When an association of 300 storefront ministers asked MUST to teach them the skills for conducting an election meeting, the staff obliged.

When a struggling student group needed mimeograph paper for a newsletter, MUST provided it.

When a poor people's organization needed a speaker for a fund-raising meeting, MUST sent one.

So far they have refused very little to grass-roots organizations, no matter how small or radical.

You can't go to college, and very often you can't get any kind of job with just a general diploma.

"At the meeting, a Puerto Rican teacher warned the parents to be sure it doesn't happen to their children. Then he gave them five ways of judging whether a school is adequate.

"It was useful, but a lot more could have been done in simple techniques to make sure that what the teacher explained was properly understood by the parent—simple things like using a blackboard or mimeographed instructions."



—William Mills, Chevy Chase, Md.

(Technical data for all pictures on page 64)

It has been said that the family was the first form of the church on earth, and that man's survival—in fact, the basis of his civilization—has depended on this relatively small group. The need for a family, to love and be loved, lies deep in human consciousness; it is as universal as religion, as instinctive as anything in human nature.

Not all family relationships, of course, are harmonious. But if one seeks final proof that there are such things as loyalty, selfless love, sacrifice, and abiding faith, he needs to go no further than the Christian family.



—Joseph R. Bryant, Ahoskie, N.C.

Together's 10th Annual Photo Invitational...

THE FAMILY

Our own family of reader-photographers found many fresh ways of illustrating the warmth, variety, and spontaneity of relationships in this basic unit of human society.

The high quality of the 1,559 entries made selection very difficult, but these few seemed best to convey the strength and beauty of family ties.



—William E. Burleigh, Tavares, Fla.

THE THOUGHTS *of a small child are not ours to know, nor will he remember. In years to come, however, he will learn that his heritage is a timeless one bridging many gulfs. In the Christian family, it is ours to mold character, to nourish strength, and to foster a faith needed for an ever-new day.*

—Mike Hamilton, Denver City, Texas



—Edna C. MacDougall, Westford, N





—Mrs. Stanley D. Lindholm, Ortonville, Minn.



—Leif Eriksen, West Bend, Wis.





—The Rev. Paul G. Dibble, Wheaton, Ill.

BEAUTY...

*...one may create it;
...another may only have learned
...to appreciate it. But,
...neither has lived entirely
...in vain. There is beauty beyond
...treasure in family life itself,
...in growth, in trials encountered,
...in fears allayed, even in the
...tumbling lip that precedes
...resolution. To one's family, as
...to nature, the circling years
...bring the buds of spring,
...the turmoil of summer, the rich
...colors of autumn, advancing
...winter, and the white passage
...of a lifetime's final year.*

—Marilyn Spencer, Dewey, Okla.





—Elmer E. Nielson, Burbank, Ca

POETS *sigh for childhood's golden, carefree days, as well they may, for these, too, belong to the family. But what parent would think of exchanging the multiple delights of that magic world for his own—a baby's first smile, the touch of small hands, the clear innocence of trusting eyes?*



—Vern D. Elder, Agency, Iowa



—Henry P. Howell, Brewster, N.Y.





An Arab refugee family lives in a limestone cave east of Bethlehem, their only "land" a few olive trees in the valley below. On an American beach, children learn the joy of the seashore.



in the United States. Interfaith marriage is a worry to Christian leaders in India as it is here. Absentee fathers in Southern Rhodesia (more than 50 percent of the men in cities of Africa, as a matter of economic necessity, live away from their families) remind one of the weekend father in America.

The practice of trial marriage among the Ibans of Sarawak has its counterpart in a differing form in our midst. The woman in Sibu who stood up to say she wanted to know how to be a better mother-in-law reminded me of the woman in a family-life conference in America who expressed the same aspiration. There are dropouts in Korea as well as in the United States—rootless, undisciplined youths roaming the countryside of that land. The practice of marriage by arrangement is not altogether unknown in our own country. In American culture, the pattern of romantic

love has existed along with marriages arranged for economic and social reasons since our earliest days. In short, my experience in the pilot conferences has underlined this truth—the family of man is much the same everywhere.

There is a reason. Surely and not slowly, your family and the family of man are being drawn into the same cultural context. In various degrees, three world forces threaten people everywhere: atheistic communism, the population explosion, and humanistic materialism.

One-World Culture

Materialism is well on the way toward creating one world. The breakthrough from an agrarian to an urban industrial society is worldwide. The resultant cultural change is drastic. In Africa, Asia, and Latin America, old cultural molds are breaking up, old family systems are crumbling. In Africa, a person has belonged, in the most literal sense, to his family and his tribe from birth to death. Within the group have lain security, understanding, fellowship; outside it are the dangers and mysteries of the unknown. Tribal laws have meant authority, authority has meant order, order has meant security. Industrialization and modern technology are altering all this.

In the Eastern world, the ancient root of ancestor worship is withering away. Here, as elsewhere, marriage by arrangement is giving way to marriage by volition of the young. The multiple-membered "extended" family that sheltered blood relatives in one household is giving way to households of parents and children only. This means the parents must shoulder the entire responsibility of caring for and rearing their young.

All this is taking place as materialism is drying up the ancient springs of spiritual nurture in both East and West. The resultant emptiness is fast becoming a specter to haunt us all. The spiritual poverty of the American home worries us—in America's empty homes there is too much to live on and not enough to live up to.

Filling the Vacuum

The vacuum at the heart of the family of man presses us, as Christians, for an answer. Something will fill the vacuum. Will it be materialism? What is the family of man or, for that matter, man himself to live for? Is he to exist for things?

We never will fill the vacuum here, or abroad, with mass evangelism or vocational evangelism. These fail by reason of their failure to relate to the decisive experiences of human beings in family relations.

How do we meet this? Only by the human family's accepting Christ and practicing Christian-family living. Christianity is the one way to enrich and make potent the experiences of mutual love, trust, and understanding. It is the one in-built motivation that can redeem man from secularistic decadence.

The empty home overseas is cause for anxiety. People in developing countries think the spread of industrialism is a great boon, that it will bring telling benefits to the family. It will, but not enough.

I faced this issue some time ago in the Philippines with a group of leaders in the family-life field. A very astute person read a paper extolling the virtues of urban culture, the rising single standard of morality for men and women, the diminishing of male dominance in the home, the greater opportunities for the education of children, the higher economic level of living. But it said nothing about the effect of materialism on the spiritual tradition, the spiritual core of the home.

We know what has happened to us here. It will happen in other parts of the world. Secularism, invading the very realm of religion, is offering material answers for spiritual needs.

The family in a secular society lives by illusion. All this adds up to the empty home. There are people in it, furniture and appliances in it, but God is left out of it. The people who live in it are like the 90 and 9. They "think they have no need of repentance"—a generation of hollow people growing up in our time, daily more remote from God.

Christianity must be made a family affair and genuinely practiced in the home. Either Christ is Lord of the home, or "things" are on the throne. Christianity can best meet its foes in the setting of the home. Here is where the great struggle of the future will take place.

The Population Boom

Then there is that sinister thing, the population boom. The predicament of overpopulation rests squarely on the family, at the point of responsible parenthood.

Predictions of the increase in the number of the earth's inhabitants stagger the imagination. At the present rate of growth, population would mount to the incredible, standing-room-only figure of 100 billion by the end of the 21st century.

We believe that God has given us the ability to conquer disease, subsequently increasing the length of life. But we believe, also, that the right to human dignity and fullness of life for each person born into the world is of God. Ironically, unless we can lower the birth rate, we will find ourselves back once more facing an unprecedentedly high death rate. Our hopes lie in a large-scale, family-planning movement. Parents across the world must come to accept the responsibility of lowering the birth rate.

Foreign aid, improved agricultural methods, expanded educational institutions, all these and more are needed. But even if all this is achieved, we still may lose. For example, from 1945 through 1964, American aid to less-developed lands reached \$62 billion. This made it possible to increase the standard of living in those lands by 3 percent. But—and this is the tragic fact—two thirds of this benefit was wiped out by the concurrent increase in population.

At the heart of the issue of birth limitation lie theological questions. Fatalism, religious objections, a sense of personal guilt—all must be met. The inhibited mind certainly needs ventilation and light regarding population control, but this problem of overpopulation must be solved in the family of man.

A New Instrument

In country after country, the witness of Christianity has been established through education, medicine, and vocational training. Now the next step in the missionary enterprise could be to focus on Christian family living—the practice of Christian understanding in family relations and the practice of trust in God. This is a much needed instrument, and a much needed incentive, for a new offensive for the world mission.

The Christian family-life movement is concerned with: (1) the equality of the sexes; (2) the sacredness of marriage; (3) the restoration of the family to its intrinsic spiritual mission; and (4) the establishment of the Christian way of child nurture within the family, as contrasted with the communistic idea of collective child care, which destroys the spiritual nurture of the home as well as the spiritual life of the child.

Christian leaders the world over feel increasingly that only Christian families can bring about a Christian generation. And yet the church has not discharged its full responsibility in this vital area. Too often family life has been only a secondary concern. The question is whether the church can put aside its incidental treatment of the family and begin to see the family as the means of bringing in the Kingdom. All over the world, the church must move into the home to establish wholesome, happy marriages, to give the family the spiritual resources with which it can meet its needs and difficulties successfully.

Family Life Meetings

In spite of this conviction, the World Family Life Provisional Committee—Methodist Church is staging two family-life meetings in England this year. The first is a three-day meeting of intensive study at Birmingham (August 13 through 16), where delegates from every continent are considering such subjects as the Christian concept of marriage, parental responsibilities and the population dilemma, theology in family life, and family life and the community. Then, on August 17, the delegates to the Birmingham meeting will join with others in London for the larger World Family Life Conference, which will have as its theme *Family Life in Today's World*.

We believe that what will transpire at these meetings in England will do for the families of man what the National Conferences on Family Life have done for many families in America. Another, the Fifth National Conference on Family Life, primarily for American Methodists, will be held in Chicago, Ill., October 14-16.

When over the world, teen-age life is presenting both problems and possibilities; when the increasing world population is imposing a difficult adjustment within families themselves; when mass media, the mobility of the home, and the growing employment of mothers all call for careful study and concern; when the general public and secular agencies are turning to the family as the hope of creating sound persons to make a safe world, it behooves the church to see your family and the family of man as today's greatest spiritual opportunity. □



Is a Skinny Word

By R. BENJAMIN GARRISON

Pastor, Wesley Methodist Church
Director, Wesley Foundation, University of Illinois
Urbana, Illinois

*Blessed is he whose transgression is forgiven,
whose sin is covered.*

*Blessed is the man to whom the Lord imputes no
iniquity,
and in whose spirit there is no deceit.*

*When I declared not my sin, my body wasted away
through my groaning all day long.*

*For day and night thy hand was heavy upon me;
my strength was dried up as by the heat of
summer.*

*I acknowledged my sin to thee, and I did not
hide my iniquity;*

*I said, "I will confess my transgressions to the Lord";
then thou didst forgive the guilt of my sin.*

—Psalms 32:1-5

WHAT CAN A preacher say that is relevant, meaningful, and honest about sin?

Those who affirm it have sometimes done so in thoughtless and careless ways. Consequently, the worst its enemies can manage sounds like a friendly compliment by contrast. Who needs skeptical enemies when he has such theological friends as this?

The result strengthens one of modern man's operational axioms. He assumes that sin has no meaning, that it is as outdated as knickers; or else he reduces

sin to a mere shadow of itself, equating it with minor misdemeanors and petty misadventures of the flesh. He makes it into what one theological professor calls "sinlets," the small, anemic, spineless things:

*I don't smoke, I don't chew,
I don't go with boys who do.*

This makes sin such a skinny word!

Ways to Deny Sin

The reality of sin may be attacked and denied in many ways. One way is simply to assume that sin is an outmoded religious category, useful perhaps when there were gods who pouted over men's impieties and passions but now, like an infected appendix, no longer functional. The sooner removed the better, before it poisons the whole system. It is simply useless.

Another line of attack makes sin merely a result of cultural conditioning. Virtue and vice, like beauty and ugliness, are in the eye of the beholder. Sin may be a useful concept, but its reality is merely social, not actual.

Some persons evade an understanding of sin by engaging in a little fiction about themselves. They admit that some of their desires look suspiciously like sin. So they imaginatively divide themselves in two: a higher self and a lower self. The higher is responsible for all that is fine, noble, and enduring. The lower causes the nettlesome failures, or sins. The self that causes them is not real, they say, and neither are their sins: unfortunate and embarrassing, but not real.

Not What We Claim to Be

What, then, can we say in reply?

The man who charges that sin is simply an outmoded religious category is partly right. It is religious, but not outmoded. You cannot be convinced of the reality of sin until you are persuaded that God is real. Sin is a serious, soul-shaking, life-destroying fact because God is a sovereign, life-giving fact. If God is not real to you, then sin is not likely to be real either.

There is much truth in the charge that sin is cul-

turally conditioned. One man's sacred cow is another man's church supper. It is legitimate to question whether the word sin should ever have been applied in the first place. Often it should not. But, the fact that some values are relative does not mean that none is absolute. "If people make different estimates of the temperature of a room, it by no means follows that none of their guesses is correct," E. Cherbonnier reminds us in a book entitled *Hardness of Heart*.

This charge of relativity fails completely to account for the stalwart souls who defy cultural norms in the name of a higher one, sometimes even at the cost of their lives. Socrates' hemlock cup was hardly what the man of distinction in the popular set was drinking in those days.

The fictional attempt to divide myself into the better self and the lower self is of very little help. How can I be sure that the baser self is any less me than the better one? I cannot discount the reality of sin by segregating it in some tiny compartment of myself and then disowning that compartment. I know that I am not what I claim to be or what I ought to be or even what I want to be.

Sin—Our Basic Democracy

The attack on sin by people who inadvertently reduce it to a shadow of its former self is the more dangerous because it is the more pious. One such would-be saint protested to a minister friend of mine, after he had preached a sermon on sin, "But Pastor, I'm too old to sin." One hesitates to speculate on what she had in mind.

In any case, the lady did violence to the notion of sin, as much as if she had denied it. You do not root out sinfulness by dealing with bad deeds any more than you can cure a feverish ill by breaking the thermometer.

Yet some do try to break the thermometer. A group of psychologists are quite sincerely convinced that most emotional illness is rooted in guilt feelings which need to be confessed. But the reference is invariably to the "sinlets," the misdemeanors. Man's sin is not a skin rash; it is a blood poisoning. My bad deeds are like so many glasses of polluted drinking water. The real problem lies deep in the well from which the deeds have sprung.

Sinfulness is a given. There is no need to prove it, but G. K. Chesterton has observed that man's sinfulness is probably the only Christian doctrine that can be proved. Sin is our basic democracy. Here all are created equal.

What Sin Really Is

We get an idea what sin is in the 32nd Psalm. First, says the psalmist, sin is rebellion! He is not talking about what he has *done*, though he is sorry enough about that. He is talking about what he *is*. He is a rebel, and rebels are notoriously bent upon running things their own way. This is the essence of sin.

Second, sin is missing the mark. The image is the same as one employed in bad marksmanship: quiver empty, target untouched, arrows on the ground. Blessed is the man whose moral marksmanship is

buried deep, covered up, or cancelled out because his score is so poor.

The meaning here is caught in the 51st Psalm: "Against thee, thee only, have I sinned." Or more literally, "in relation to thee only have I missed the mark."

Third, sin is distortion: *Blessed is the man in whose spirit there is no deceit*. Sin as distortion is something like being vulnerable in the game of bridge. This means you have done fairly well. You have won a game. But because you have, the bonuses for continued victory and the penalties for defeat are both increased.

In other words, "the bigger they come the harder they fall." Sin distorts man's noblest accomplishments quite as much as his baser desires.

We are made vulnerable by all that is finest and best about human life, all that urges us to play hard and win well, all that makes us dissatisfied with the secondary and impatient with the peripheral. We become vulnerable at the very point of our victories, so that, in that moment, we stand in greater peril than ever before. This was why Jesus got so upset with the Pharisees. They were great, as they said, but bragging about it distorted their virtues into sins.

The consequences of our rebellion, of our missing the mark, and of our distortions are stated by the psalmist in one awful, vivid, and deadening phrase: *My strength was dried up as by the heat of summer*. That, I judge, is about equally true of persons and of parishes, of individuals and of organizations. As William Bramwell Booth once said, "The fact is, man's nature was not constructed to harbor evil."

God may cover our errant arrows, but we may not and cannot. They only show up in the form of heart attacks, ulcers, headaches, organizational hardening of the arteries, and social sickness that divides brother from brother, nation from nation, and man from God.

Yet even from this we should take heart. It is part of the grandeur of man that he can deny his own humanity. He can sin. Whitman may be permitted the poetic exaggeration of pretending to admire the cows because they do not brood over their sins, but that is not so admirable really. It is just the nature of cows. It is not the nature of poets and of other men.

We can know the pain of failure and the price of freedom. We can sicken on the juices of our own sins, but we can also taste the reality of forgiveness. To be human is to be capable of being inhuman and of knowing the difference. That we can fail and stumble and totter and fall is but answering counterpart to the fact that we can hold fast and stand and march and achieve. Man's sin is a part of his grandeur.

"Only he who understands that sin is inexplicable knows what it is."

Yet against and above this mystery is the liberating mystery of the great heart of God. For his fellowship we were created, into it we are beckoned, through it we are strengthened, and by it we are cleansed. The mystery of our iniquity is matched and mastered by the greater mystery of God's grace.

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." (1 John 1:9.) □

The GRAPE STRIKE



"And in the eyes of the people, there is a growing wrath. In the souls of the people the grapes of wrath are filling and growing heavy."—JOHN STEINBECK

ONE YEAR AGO, with the hard glare of national attention still fixed on Selma and Watts, one of the most far-reaching agricultural revolutions in U.S. history was ripening in the vineyards of a sunbaked little town in California's San Joaquin Valley.

Few had heard of Delano or a sensitive, soft-spoken labor organizer named Cesar Chavez, who had a wife and eight children, a seventh-grade education, and an iron-willed determination to improve the plight of migrant farm workers. Chavez knew what he was up against. Son of a Mexican-American farm laborer, he had seen great national unions struggle vainly to organize farm workers, and earlier strikes snuffed out.

After 15 years of organizing the poor, Chavez set out in 1962 to build a strong grass-roots movement called the National Farm Workers Association (NFWA). He and a tiny band of co-workers insisted that members make their own decisions and pay for their own programs, which now include a credit union, co-op store, insurance, funeral society, health clinic, legal aid, and other services. Collective bargaining with farm employers was the long-range goal, but Chavez waited to tackle the powerful growers until last fall, when the NFWA had 2,000 family mem-

bers, and the grapes hung ripe and heavy on the vines.

On September 20, NFWA members voted as one to join a strike initiated by the Agricultural Workers Organizing Committee (AWOC) of the AFL-CIO. Before and during the strike's early days, workers attempted to bargain with some 30 growers in the Delano area. The farmers claimed there *was* no strike, said that their workers were happy and wanted no union, but quickly began efforts to entice laborers from Texas, Mexico—anywhere—to pick grapes.

Strikers developed roving picket lines to cope with a "factory" spread over 400 square miles and having 10,000 gates. Replacement workers, many of whom were bussed hundreds of miles not knowing they would be strikebreakers, were urged to leave the fields with cries of "Join us; we're on strike. *Huelga!*"

Some did, and some furious growers took counter-measures—such as plowing in front of the pickets, raising great clouds of dust almost as effective as tear gas. Under heavy pressure from community forces, law-enforcement officials last October arrested 44 strikers and the Rev. Wayne C. Hartmire, Jr., who directs the controversial California Migrant Ministry.

Despite harassment, the disciplined and orderly picketing provoked no bloodshed—an amazing fact in view of the explosively tense situation. The strikers' commitment to nonviolence (a technique Chavez came to respect while working with community organizer Saul Alinsky) was especially evident in their 25-day,

With "Huelga" ("Strike!") their rallying cry, grape pickers from California's San Joaquin Valley marched to the state capital last spring to dramatize the plight of the seasonal farm worker. Their movement, signaling a new era of unionized farm labor, has won support from many church groups, but has drawn heavy fire from some local churches and from some churchmen who are farmer-growers. Here is the background of the dispute, followed by two opposing interpretations by spokesmen for the two sides.



300-mile pilgrimage to Sacramento to dramatize the grapes-of-wrath poverty of seasonal workers.

Last June, the Delano strikers won a major victory when Schenley Industries, Inc., signed a one-year contract granting a 35-cent wage increase to a minimum \$1.75 an hour and recognized NFWA as its prime labor source. Schenley is second in size only to Di Giorgio Fruit Corp., which refuses to negotiate.

What farm workers want is the right of collective bargaining, a national minimum wage, enforcement of decent health and housing standards, and protection under the National Labor Relations Act. In a sense, the fate of several hundred thousand farm workers all over the United States rides on the final outcome of the California strike.

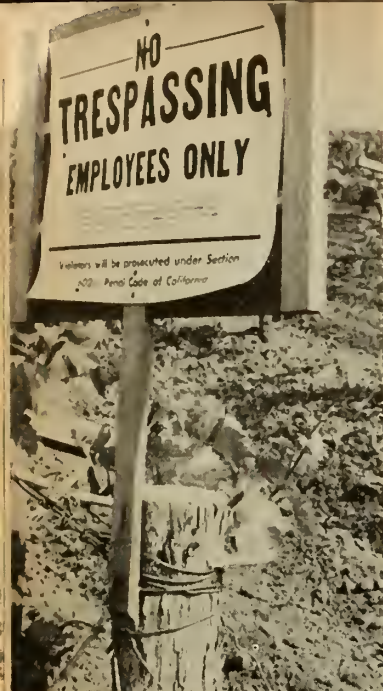
Farmers have some understandable fears about being forced to deal with a union. They see the threat of strike at harvesttime as a form of blackmail.

"It's like bargaining with a burglar who has a pistol at my head," says one grower. "There's nothing to negotiate. Either I agree or else I lose my crop and maybe the farm I've spent 40 years developing."

Many growers are staunch churchmen who have been benevolent to their workers and think that pas-



The strikers' 25-day pilgrimage to Sacramento ended at the state capitol after attracting more than 8,000 sympathizers, including clergy of all faiths.



Ignoring signs like the one above, eight striking farm workers, along with two clergymen and a union leader, were arrested this summer as they tried to retrieve personal belongings from a workers' barracks on the Di Giorgio fruit ranch. At another location, a gun tower is a stark monument to previous strikes that ended in failure.

tors belong in the pulpit and not in picket lines. Over the years, labor-management controversies have found the clergy offering prayers for just settlements and themselves as objective mediators. Until Delano, the church was a silent party to a system that kept farm workers the most invisible and forgotten of Americans. But since last fall, Christian leaders across the land have come to see the strike as the focus of a moral issue—the rights of farm workers.

California Methodists have agonized long and hard over the Migrant Ministry since it started supporting the Delano strikers. Some local churches have threatened to withdraw denominational giving. This summer, the California-Nevada Conference reaffirmed support for the ministry but asked that local advisory groups be set up to improve communication among farmers, workers, and churches. Southern California-Arizona Conference delegates voted to withhold support and appointed a committee to study farmer-farm labor problems.

The Delano grape strike points up once again that what Christians argue about most heatedly today is church strategy in a secular world being rocked by revolutions of race, opportunity, and power. Where men in Christian candor agree to disagree, however, there is room for honest difference of opinion—as the following statements suggest. —WILLMON L. WHITE

Picketing a Delano grower, a NFWA member uses a loudspeaker to urge workers to leave fields and join the strike.



Caught in the crossfire, a Methodist layman complains:

'Churches Have Turned Against Farmers'

By NEAL D. BARKER

Fruit Packer-Grower, Lindsay, Calif.

HOW DOES a farmer respond when he suddenly finds himself being pushed into an untenable position by an experimental program endorsed by the church he loyally has supported with time, talent, and money for many years?

My first reaction, as a Methodist layman, was "It can't be."

But press and radio reports make it clear that all growers are under attack as a "well-organized power group." Our main interest is said to be the subjugation of the migrant labor force—the workers we farmers have depended upon for years to harvest crops.

Until last September, the California Migrant Ministry was involved in a promising self-help type of program for seasonal workers. With the interest and support of Delano-region citizenry, progress was being made in providing for the workers better housing, education, new job skills, and a voice in community affairs.

Suddenly, the Migrant Ministry shifted its attention to convincing the farm laborer that his very existence depended upon joining a labor union. In the name of the church, support was given the newly organized NFWA (National Farm Workers Association) in the Delano labor dispute.

The Migrant Ministry's divorcement from all community and farm support in the Delano affair quite naturally stirred farmer animosity. It meant that the dollars the farmer had given to help those less privileged were being used to create a juggernaut for his own destruction.

Farmers grew hostile as they saw the car and the credit card of the migrant minister used by members of the labor organizing committee; when the independent workers' organization was completely bypassed; when the press reported the sellout by two wineries to

NFWA without consulting the workers themselves; and when food-product boycotts were urged by the California Church Council.

If a strike hits an agricultural operation at harvesttime, there are chaos and economic demoralization which no amount of strike insurance can salvage. With the looming threat of high production and harvest costs, coupled with an actual shortage of labor for peak harvest needs, the farmer must go deeper into debt to mechanize his operations where possible, or sell out to a corporate structure large enough to weather the storm.

Migrant Ministry staff people repeatedly have stated that the farmers are highly organized. Not so. The very nature of their work makes them rugged individualists willing to risk their time and capital year after year on the gyrations of an unpredictable market. When the nation's food consumers feel the bite of higher prices, they do not know that 60 percent of increased costs are siphoned off by food retailers, jobbers, processors, and distributors. If the farmers really are so powerfully organized, why was 1965 farm income down 14 percent from 1952—a fact reported three months ago by U.S. Secretary of Agriculture Orville L. Freeman?

Migrant Ministry staffers often refer to the \$3.6 billion which California agriculture yields each year, but they never mention that this is gross return, and that about \$3 billion is eaten up by expenses.

These reactions and objections are voiced by sincere, dedicated, and active church members who have become increasingly frustrated and embittered because the "hierarchy" of their churches makes no attempt to hear or understand their views. At every turn, one sees conflict between segments of the

community: between families and neighbors; members against their churches; between workers and farmers where confidence has been undermined; and citizens against law enforcement.

Farmers who feel their churches have turned against them react in a familiar, understandable pattern. In our community, they paid up their pledges made prior to the strike, but they are refusing to promise future financial support unless the Migrant Ministry is willing to co-operate with some type of local advisory committee.

What's wrong with the current approach by the Migrant Ministry? Basically, it is the idea that its staff people can solve the problem better than local people can solve it for themselves. They seem bent on making everyone middle class with utter disregard for economics.

Misinformation and misleading statistics are being bandied about. My 36 years in agriculture (the first 12 as a migrant worker) convince me that our system of reporting farm income is full of holes.

(Further, all too often the seasonal worker has been exploited by unscrupulous contractors who supply large corporate growers with laborers in peak harvest periods.)

The piece rates paid in the fruit harvest provide a very attractive incentive to those who wish to work. Only the most indolent would vote to abandon piece rates for hourly wages.

Take my orange pickers. They work 30 to 36 hours a week for five or six months, earn from \$1,500 to \$2,800, and can hardly wait for cherry-picking time at San José. From there they move north to apricot country, and then to the pears in Placerville before returning here in September for the olives. These four crops yield the same migrant families more than

they can earn picking my oranges.

Better communication is needed from top to bottom within the church. Both ministry and laity must become more concerned with each other's problems and approach them together. The farmer cannot replant everything so that crops can be harvested the year around (not even in California!). Neither can he provide a year's income for a few weeks of work. Supplemental employment must be sought in other directions. This will require additional training for mechanized skills and entirely new occupations. Schools must give more attention to the language barrier and to teaching trades in the high school.

In all these endeavors, the Migrant Ministry might prove to be

the catalyst for co-operation instead of alienation by working with the total community toward constructively meeting the needs of seasonal workers.

Changes will of necessity be slow, but the small farmer has demonstrated that he will voluntarily concern himself with the welfare of his employees. Farmers often advance money to seasonal workers for unexpected illness, to tide them over slack work periods, and even to make car payments. Citrus associations have voluntarily taken out health and medical insurance for all seasonal employees.

The solution to the labor situation seems to lie more in giving the migrant laborer an opportunity to work than simply paying higher

wages under a leverage system. If the wage earner is to be guaranteed financial support regardless of his work and ability, then his employer should be guaranteed the right to include all these benefits in the consumer cost of products.

Obviously farmers and workers need each other. But if the grower cannot remain in business, strikers' demands for higher wages and better working conditions become self-defeating. The Migrant Ministry's shotgun methods may help destroy the source of all the benefits it seeks to obtain. Has the church, in its frenetic devotion to "social action" aimed at man's environment, grown skeptical of God's power to redeem society by changing man's nature? □

Siding with the strikers, a militant minister insists:

'The Church's Mission Is at Stake'

By WAYNE C. HARTMIRE, JR.
Director, California Migrant Ministry

THE DELANO grape strike has focused national attention on the plight of farm workers everywhere, brought them new hope, and added impetus to the drive for their inclusion under the National Labor Relations Act. At the beginning, the strike resembled past strikes in California's fields—all of which reaped bitter failure.

What makes the Delano strike different? Two important answers are found in the National Farm Workers Association (NFWA) under Cesar Chavez, and the increasing support from outside the farm-worker community. Workers themselves initiated the strike and continue to control it. Indigenous strength and leadership has enabled outside groups to offer support without distorting the direction of the farm workers' movement.

The California Migrant Ministry is no newcomer to the agricultural scene. Through it, Protestant denominations have served seasonal farm workers in California for more than two decades. It was not surprising in September, 1965,

therefore, that Chavez and his workers asked backing from the churches. The cause was just. Workers could do no other than strike against growers who refused to negotiate. The Migrant Ministry agreed to help.

Earlier in 1965, the Migrant Ministry's efforts in Tulare County to help farm workers organize for self-help action had led to minor labor disputes. At that time, the responsible church policy-making bodies decided that involvement in such disputes was a legitimate staff response to expressed worker needs.

Migrant Ministry's presence in Delano spearheaded public support for the striking farm workers. The California Church Council sent a fact-finding team to Delano, and it publicly called on the growers to bargain in good faith. Our staff invited other church leaders to visit Delano. The church's presence reduced violence in the tense early days of the strike and also gave public visibility to the strikers' cause. It became increasingly difficult for growers to claim there was no strike as many outside church

people saw the strike firsthand.

Very soon after the Migrant Ministry arrived on the scene, civil rights organizations sent staff workers to Delano, student groups became interested, and Catholics and Jews gave public support to the strikers. People outside Delano were encouraged to send food and money. Response to these appeals by interested people—many of them churchmen—kept the workers' struggle alive in its early days.

The Delano grape strike is now nearly a year old. In June, Schenley Industries recognized the NFWA as the legitimate bargaining agent for their workers and signed a one-year contract covering wages and working conditions.

But the struggle goes on in Delano. As I write, the strike continues against the Di Giorgio Fruit Corp., the largest single grower, and 35 other Delano growers. The NFWA has organized a nationwide boycott of S & W Fine Foods and Trec-sweet Juices, a part of Di Giorgio's diversified holdings.

These past months have been stormy ones for the denominations



Committed to nonviolence, strike leaders talk tactics. Cesar Chavez (left), is organizer-chief of the National Farm Workers Association; and the Rev. Wayne C. Hartmire, Jr., directs the Migrant Ministry.

in California. The Migrant Ministry has been attacked from many sides, accused of initiating the strike, fomenting violence, and deliberately splitting the churches. Staff workers have been called Communists. Rumors fly that the labor unions are paying us off under the table. More thoughtful people are genuinely concerned about taking sides in a labor dispute and about the church's responsibility for reconciliation.

The California Migrant Ministry has not tried to kid anyone about its role in Delano. Ours is a limited ministry, only a tiny fraction of the church's whole ministry in the agricultural valleys of California. We are called to serve farm workers, and we are in Delano to help farm workers gain enough independent strength to participate as equals in the decision-making processes in the community and on the job.

Seasonal farm workers are poor, they live in fringe areas, they are ignored by most community institutions and looked down upon by most established citizens. When they ask for a chance to discuss

issues, their employers ignore them even though some have given loyal service for 20 and 30 years. When they leave their jobs to force discussion, growers say nothing has happened and recruit replacements.

This amounts to plain contempt for other human beings, communicated through the employment structure. This same contempt shows itself through the welfare system, the medical services, the schools, and the churches. It is a denial of God's love for every man and denial of the dignity of each farm worker. Reconciliation in the biblical sense cannot take place in such a context.

Until employers and their neighbors in the community establishment accept the strength, creativity, and worth of the farm-worker community, Christians must support the farm workers in pressing their demands for recognition and new opportunity. The parallels to the racial crises in the South and in our cities are clear.

Many churchmen, under pressure because of the conflict in Delano, call for reconciliation *now*.

But there can be no genuine, equal dialogue between growers and workers without mutual respect and acceptance to replace hostility and fear. So long as growers are strong and workers weak, true reconciliation is impossible.

Simone Weil makes this point very strongly in her book *Waiting for God*:

"When two human beings have to settle something and neither has the power to impose anything on the other, they have to come to an understanding. Then justice is consulted, for justice alone has the power to make two wills coincide. . . . But when there is a strong and a weak, there is no need to unite their wills. There is only one will, that of the strong. The weak obeys."

Hence the only kind of reconciliation which can take place in the present, unbalanced situation around Delano asks the workers to be *reconciled* to continued poverty and suffering. It is our conviction that supporting the workers in their just struggle, helping them establish independent strength, is a major contribution to bringing about true reconciliation.

Why is the church involved? The church is already involved through our existing congregations in valley communities. Our denominations have poured their resources into a one-sided ministry to growers and their neighbors on the middle and upper-class side of the tracks. Our institutions are part of the established strength of the community. If we do nothing, we continue to support a structure which is cruelly unjust to farm workers and their children. The California Migrant Ministry and many others are asking the churches to face this injustice and help bring about rapid, nonviolent change.

In a real sense, the integrity of the church's mission is at stake in this struggle. We have declared in many ways that farm workers are important people. Are we now willing to risk some of our institutional strength to stand with farm workers? Are we willing to pay the cost of applying the Gospel to this concrete situation where farm workers are asking for the simple opportunity to be treated like men in a community of men? □



"Ty" Cobb, shown above with Dorothy Collins, thrives as an unpredictable, folksy television emcee.

SOUSA'S *Stars and Stripes Forever* surges out over KRGV-TV in Weslaco, Texas, and Moulton "Ty" Cobb greets his daily audience with a roller-coasting "hel-LO eve-RY-bod-Y." Nobody, including the show's producer, knows what will happen next.

For 14 years, Mr. Cobb has packed an average of 30 guests a day into his unrehearsed program. "We will now have Mrs. Brown," he will say. "She's a good Presbyterian and her husband owns Charlie's Feed Store. Mrs. Brown used to be Linda Green of Beeville and her father, Harley, ran a dime store and was a lay preacher." When a special guest is appearing throughout the program, he sometimes runs all the advertising at the end of the show.

A 1926 graduate of the University of Texas, where he edited the *Daily Texan*, Ty is sometimes kidded about his folksy approach. His reply: "What would people expect of a Cobb but corn?" He can seldom resist a joke. One Christmas he presented a beautiful box of candy to a pastor's wife, saying, "Sweets to the sweet." Then he handed the minister a ham.

Years ago, when Ty was out of work, a businessman bought him a new suit and hat and said, "Hold your head up high and go out and get a job." He did, and since then he has quietly helped untold numbers of others. His good works and TV show have endeared him to an area of more than 80,000 homes. When anything is in doubt, so the saying goes, "Turn on Ty's show. He'll know." And he usually does. □

UNUSUAL

CHARLES W. CARLTON, a confessed perfectionist, practices engrossing—the art of combining fine writing with pen lettering—and he worries that it will soon be a lost art. Sixth-century monks began engrossing to preserve the Scriptures and other sacred writings. Today, choice scrolls are made of sheepskin parchment which are engrossed with hand-ground oriental stick ink and illuminated by pure gold mixed in a sea shell, the same method used by the monks.

During a half century as penman and designer, Mr. Carlton has done considerable work for churches, but much of his business is in citations, testimonials, and other special awards. He started as a teacher of penmanship at a business college, then fell heir to another man's work of inscribing diplomas. Until he retired from the psychology faculty at Syracuse University, his penman's work was done part time.

Convinced of the lasting value and beauty of engrossing, and buoyed by the constant and growing demand for his talents, Mr. Carlton now is looking for a young apprentice. □



One illuminated scroll may mean 50 or more hours of work for Charles W. Carlton, master engrosser.

Methodists

BY THE TIME José María López retired as doorkeeper of the Argentina Electric Power Co.'s office in Buenos Aires, he had a reputation you would hardly expect. Today, at 76, he is known among rare-book dealers as an authority on the 16th-century Reformation in Spain.

From his collection of Spanish Bibles and reform movement writings, acquired during the last 45 years, 860 volumes are being preserved and used in the Protestant Union Theological Seminary in Buenos Aires. At least 150 qualify as rare books, and all were purchased out of his modest salary.

When José María López talks about his Bibles, his brown eyes flash and all five-feet-two of him animates his conversation. Although he suffered a mild stroke five years ago, he still gets excited when anyone shows interest in his precious books.

In 1914, the year of his marriage, José López was converted to Protestantism. In 1915, he started working for the electric company. When he took an early retirement in 1955, he was majordomo of all comings and goings at its big office building in South America's largest city. And in Argentina, with its European-influenced culture, a doorman is an important person.

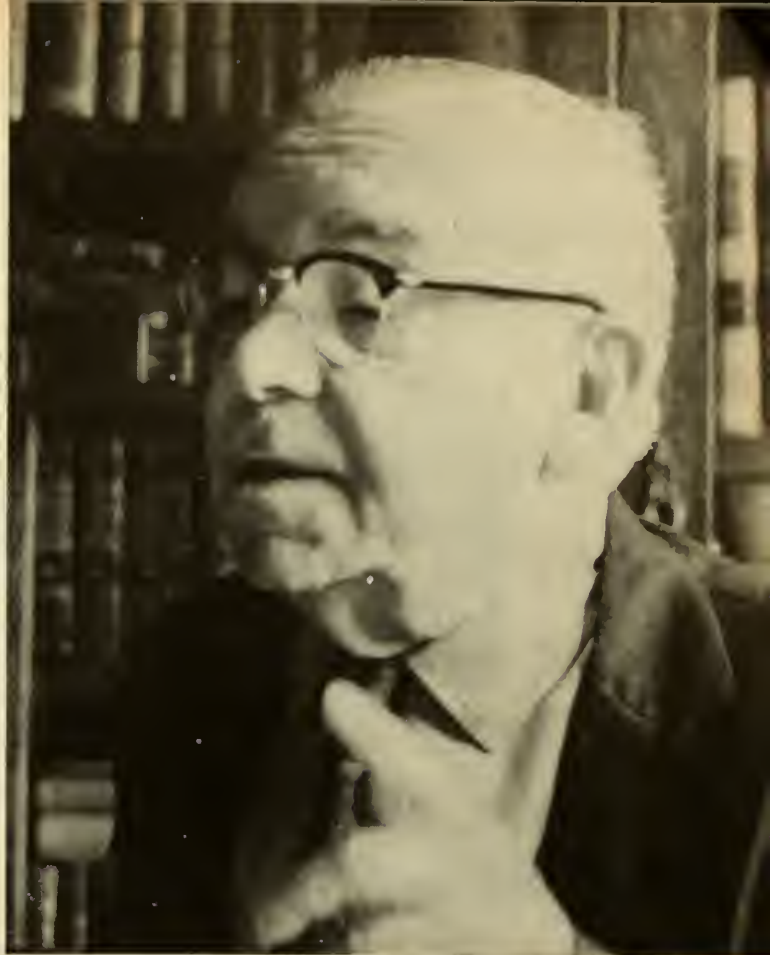
Señor López began collecting Spanish Bibles to learn more about his newfound faith and its destiny. He had heard that Protestantism had no place in Latin America. His rare books now prove that it does and are resources on religious persecution in Spain and on the translation of the Bible into Spanish.

The gold medal given him by members of the La Boca Methodist Church, where he has been associated for 46 years, is evidence of his high esteem in the congregation. When you ask him how he started collecting rare books, he says simply, "It was God directing me." One expert believes the Lopez collection of 16th-century Spanish Bibles is the most valuable in Argentina, and possibly in all Latin America.

After he acquired a few volumes through local dealers, word began seeping to London, Rome, and Berlin, that a man in Argentina was interested in Spanish Bibles and Reformation writings. Strictly speaking, you could not call these Protestant works. Yet they represent an important strain of biblical thought and of protest against churchly evils.

Luckily, several high officials of the electric company, including one of its directors, took an interest in the little doorman's hobby and frequently talked with him about it. He got not only sympathetic interest but help in acquiring more rare books.

Nights, though tired from work, he studied the books avidly, and found himself a companion in spirit



José María López assembled a fine collection of rare books and Bibles on a doorkeeper's modest pay.

with writers and translators like Juan de Valdés y Alfonso, Casiodoro de Reina, and Constantino Ponce de la Fuente.

Then life was reinterpreted for him through his friendship with a North American Methodist missionary, the Rev. B. Foster Stockwell, who spent 35 years developing the Union Theological Seminary into the finest in all South America. Señor López met Dr. Stockwell at a downtown Methodist church and the two chatted frequently. Immediately, the doorman was struck by Dr. Stockwell's knowledge and saw in him a kindred spirit. He showed the professor such items as a Latin Bible printed in Venice in 1476; a copy of the New Testament translated into Spanish by Francisco de Enzinas, famous for its mention in records of the Spanish Inquisitors as property of arrested Protestants; the Jewish Ferrara Bible of 1553, used as a basis for the De Reina translation of the Old Testament in 1569; and a first-edition Spanish translation of John Calvin's *Institutes*.

As Señor López approached retirement, he began to think of a way in which his beloved books could be preserved and used. He talked with Dr. Stockwell, and later the seminary acquired most of his collection for a token price of \$5,500 in 1953 U.S. dollars. (Today, they may be worth 30 or 40 times that much.) Now the López Library is a valued part of a theological training center that serves all Spanish-speaking South America. □



Cartoon by Charles M. Schulz. © 1963 by Warner Press, Inc.

"I have 3 jazz albums, 2 symphony albums, and 68 religious albums. If that isn't an indication of real spirituality, I don't know what is!"

Teens Together

By DALE WHITE

FOR A long time, I have wanted to write to you about the importance of involvement. Many teen problems are magnified for the young person whose energies are turned inward on himself.

Our faith calls us to give ourselves, to invest ourselves in service to the community. That is what I wanted to say. Now I have before me a Youth-Sunday sermon which Linda Guyer presented to the Point Loma Methodist Church in San Diego, Calif.

Here is how Miss Guyer says it—better than I could:

"We are hiding. Jesus said we are the light of the world, and a light ought not to be hidden. But we are hiding: you and I, adults and youth. We are hiding from ourselves, from each other, from the community, from the world, and from God.

"We find it very easy to get enthused and excited about raising money to remodel our sanctuary. But we fail to get fired up about investing

ourselves to make this a better community in which to live!

"Ours is a segregated city. We are living in a white ghetto of that city. I was brought up in this church, and was taught in Sunday school that all men are created equal in the sight of God. But last summer when our MYF met with a Negro MYF, some of our parents got so disturbed that our attendance was cut in half.

"Last Easter several youths from our district took it upon themselves to go down to the beach and witness to the 'beach bums' and 'beatniks' whom everyone says should be reached. Why was it that so many adults panicked and said we were too young and inexperienced to deal with the people on the beach? If we hadn't done it, who would have?

"Adults hide from their responsibility when they keep us from finding out what it means to be a Christian by trying to protect us from the cold, cruel world. Adults are afraid we might find out what life is really all

about. And even more frightening, we might discover the true meaning of Christianity.

"But we cannot hide behind our parents. We say we cannot get involved because our parents won't let us. But the truth is that while we crave independence, when an opportunity presents itself we are afraid, and run off and hide. Our school has a reputation as a 'snob' school. But our parents didn't make it that way. We are the snobs, cutting those who dress differently for fear of our own status. And only we can do something about it.

"Another excuse we use for our lack of involvement is our standing as students. We say, 'I'm only a student; I have to prepare myself for bigger and better things. I cannot get involved in the problems of the community until I have completed my education.' We even ignore the simple needs of our fellow students because we have so much studying to do and so little time. The truth is we don't take time, because we are too lazy to do anything that might not benefit us in some tangible way.

"I have heard a man whom I admire greatly say that 'God is where the action is.' This is so true. God is where the action is, and we are hiding from that action. Therefore, we are hiding from God.

"Christ wasn't always as Sallman pictured him—sweet, clean, white robed, and rather feminine. He was forceful, rugged, and he smelled of fish and sweat. He was a real man, a man of action, a man who cared. And in his light we are exposed for what we are. He has left us naked before God. Try as we may, we cannot hide."

What is your response to this? Write and tell us how you have been able to invest your energies in serving others.

qa

I am a girl, 14. You may think it strange, but I want to be a minister and serve as a missionary. I never heard of a girl doing this, and yet it is my desire. Where can I get information on this? My friends say I am not holy enough, but I think I could increase in holiness as I serve. Am I right to want to become a minister even when everyone else thinks I am crazy?—L.J.

I do not think it strange that you wish to be a minister. Women are welcome into the ministry of The Methodist Church, and many are serving with distinction. Also, women are seriously needed in the mission field,

as teachers, nurses, social workers, and many other professions, as well as ministers. Write to the Rev. Richard H. Bauer, Methodist Board of Education, Division of the Local Church, P.O. Box 871, Nashville, Tenn. 37202. He will send you information.

Qa

I am a girl. One of my best friends told me that my other friend hates me. I went and asked her if that was true. She said no. I went back to the first friend who said she didn't mean it that way, and told me something else. I asked the other girl and she said that was not true, either. The next day my friend said she was mad at me. I can't make heads or tails out of this. Can you?—K.L.

No. I imagine you have it unravelled by this time, though.

Qa

I have been blessed with a good figure, a pretty face (or some say), and a lot of friends. I also have a great Mom, an above-average brain, and the wonderful age of 13. I am popular at school and I do well in studies, but I have a problem. I have the worst fault of all Christian life. I am terribly, terribly vain. I try hard to control this, but I just cannot do it. People keep telling me that I am pretty, and it has gone to my head, I guess. I attend church school, church, and MYF every week. I try to put religion into my life, but this one problem has almost conquered me. What can I do?—P.G.

You are concentrating on the symptom and forgetting the cause. Why are you so fascinated with your pretty face? I can think of two possible reasons. One is that you are not very sure of your worth as a human being and grasp for little symbols of reassurance. Adolescence is a time of testing. Most young people worry about whether they have what it takes to do well in adult life. Vanity is a way of building up confidence. An inner voice is saying, "I may not be much, but at least I'm pretty!"

Another possible reason is the joy a young person often feels at the sudden transformation in himself. After years of being just a plain little kid, suddenly a marvelous, magic thing happens. You look in the mirror and say, "Hey, look at the new me!"

Maybe a butterfly feels this way after breaking out of the cocoon.

I am sure God understands all this. Instead of feeling guilty about your joy at being pretty, why not rejoice and thank God for the gifts he has placed in your keeping, including your beauty? Beauty, like a good mind or any other personal asset, is a strength which may be committed to his service. In time you will become more aware of other personal strengths such as sensitivity to other persons and their needs, courage to face opposition or hurt, and the like. These do not show as much as a pretty face, but are more important in the long run.

Qa

I am a boy of 12. My dad is always yelling at me every chance he gets, even when I am doing nothing at all. I am getting to be a nervous wreck. What do you think is wrong?—G.B.

It seems the fathers of 12-year-old boys often yell at them a lot, for some reason. It does not mean something is wrong with you or that your dad doesn't like you anymore. It is a stage fathers and sons often go through. Two or three years later they usually build a closer companionship.

I hope you will do your best to live up to your responsibilities. Then if your father still yells, at least you will know you did your part. Many boys get some comfort from comparing notes with their friends. Discussing it with your mother may help. She may be able to make your father aware of how often he is angry with you, so he can do some thinking about it.

Qa

I am a boy, 17. I am in the worst kind of trouble. The kids make fun of me by calling me a "wine-o" and making jokes about my drinking. The worst part of it is, they are right. Whenever I come in contact with liquor, my body chemistry seems to change and I lose all control. I have talked with the principal about it, but my parents do not know. How can I get rid of this reputation and improve my character?—G.R.

Teen-age drinking is a serious and a growing problem in our society. But your problem is of a special kind. You apparently cannot use alcohol without becoming dependent upon it. Whether it is caused by body chemistry, as you say, or by emotional conflict, you are fighting alcohol addiction.

I am glad you have talked with the

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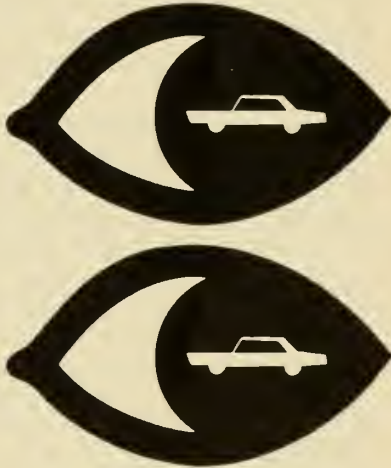
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Your Faith and Your Church



What is 'religionless' Christianity? Mainly, a figment of some overstimulated imaginations, especially among science worshippers who downgrade all religions.

Of course, religion and revelation are not identical twins. Henrik Kraemer says it this way: "Religion speaks about what man thinks of God. Revelation speaks of what God thinks of man." Obviously, Christianity includes both.

Man climbs up toward God, attempting by his own effort and knowledge to save himself (note the self-realization and self-salvation in religions like Hinduism and Buddhism); Christianity is concerned primarily about God reaching down to man, through the revelation of Jesus Christ. But this is not "religionless" Christianity.

What is 'supernaturalism'? Traditionally, the great old word refers to those events that cannot be explained by natural causes, according to our present knowledge of nature. Sometimes these events are called "acts of man" in contrast to "acts of God." Someone has said that dividing the world into natural and supernatural is like imagining that the cosmos is a duplex house, with upstairs and downstairs apartments. Occasionally, the "Man Upstairs" comes down.

But God is always with us. We cannot shun, or escape him, even if we want to; and the universe is all one piece, with its Maker and Sustainer in all of it, both transcendent and immanent. We need him in all aspects of our living. If we want physical results, we must fulfill physical conditions; if spiritual results, then spiritual requirements. In both areas of living, we seek and find him.

How do churches become merged? It is not too difficult, but usually harder than to start new churches. There are four recognized steps: (1) approval of merger plans by the quarterly conferences of the merging congregations, (2) approval by the church conferences involved, (3) approval by the district superintendent (maybe more than one), and (4) procedure in accordance with local laws.

All this is spelled out in the *Discipline* (§§ 188-90). Any church with less than 50 members in a center where the population is static or declining would do well to study the advantages of merging for a better, more blessed ministry.

Have you a question on The Methodist Church or the Christian faith which you would like answered? Bishop Nall will be happy to answer, whether it is a big question or a small one, even suggesting additional questions for you to research and explore. He also welcomes personal inquiries not intended for publication. Write him at 122 West Franklin Ave., Minneapolis, Minn. 55404.

principal. I would strongly urge you to see your family doctor. Ask him whether he thinks a psychiatric evaluation is indicated. Of course, you will need the help and support of your parents. I think they should be told.

Qa

A few years ago I was sexually threatened by a boy I trusted very much. He held me down so I couldn't scream or move. While he didn't do anything terribly wrong, it scared me very much.

Now I am going with a wonderful boy, and I love him. We have talked over sex, and we both agree intercourse should be saved for marriage, but some expression of our love is natural and good. But I can't force myself to do anything to express that love.

That is fine for now, and he understands how I feel, but he is worried about when I get married and, frankly, so am I. Just the thought of sexual intercourse leaves me cold and scared. I can't even stand to be kissed for any length of time. Is this something every girl goes through, or do I need professional help?—N.B.

I am sorry about the unpleasant experience you had. For a girl to give herself to the man she loves, she must trust him a great deal, and trust her own feelings, as well. Your trust in men and in your own feelings can grow again only through appropriate relearning experiences.

It will help to enjoy a wide range of social experiences with boys. Sharing tender expressions of affection with the boy you love can melt the old fears, but only if it does not bring new fears. Secretive, hasty, guilty experimentation will not create the trust you need. Sometimes a person will want to "prove I am okay" by going farther than good judgment would allow. This is self-defeating.

Talking with a skilled counselor some time along the way may help you to uncover hidden forces which feed into your problem. Also, you should know that many girls are nervous about a sexual relationship until after several months of marriage. This is so common that it is usually regarded as normal.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

IN WHAT seems like a long time ago, I read *IN COLD BLOOD* by Truman Capote (*Random House, \$5.95*). My wife had read it in *The New Yorker* magazine and kept saying that it was outstanding and that I ought to read it. But the time never seemed right, and I had other things to do. Finally, a friend at Cokesbury gave me the book with the admonition to at least look at it because she thought it well worth reading. I was somewhat intrigued by seeing that it was labeled a "nonfiction novel," whatever that might be.

Once started I could not put it down and, to this day, it seems like one of the really significant volumes to come my way in recent years. I suspect most everybody knows what it is about; I am not speaking of it now so much to draw your attention to it as to draw some lessons from it.

Capote took some six years in tracking down clues and interviewing the people involved in an actual tragedy—indeed, one so sordid it seems at first glance better to forget it as fast as possible. Here is a brutal and senseless killing which a fine writer has turned into a work of art. I cannot remember a book so exciting to pick up and so hard to put down.

The plot is simple enough. Out in western Kansas, a farm family was senselessly murdered by two young men with criminal records. The killers had met in prison, and one had remembered working for a prosperous farmer who undoubtedly would have plenty of money around the house. They drove there one night. When they found no money because the farmer paid everything by check, they tied up the mother, father, son, and daughter and killed them without any apparent reason. So motiveless was the crime that it took the police and the FBI a considerable time to track the convicts down. But they were caught, tried and, finally, executed. So much for the plot.

Out of these elements, Capote wove a story of human sickness, human sin, and human sadness. It will go down through the years as a classic. For while he never gets senti-

mental or slushy about the criminals, the plain presentation of who they were and what they were creates a new dimension to the readers' comprehension of the mystery of humanity. It is almost a "God's-eye view," as Aldous Huxley once put it, of the grandeur that turns so easily into the evil despair of men when it gets twisted.

Here is an account of innocent suffering for no apparent reason. That fine Methodist family on the Kansas farm stands for America's best. The daughter especially was an unusual and talented girl worth a hundred times over the two sick boys who killed her. This is no sentimental story of the triumph of good over evil but rather a triumph of evil over good—which the execution of the evildoers does not in any way balance off. This is the kind of situation which made Job raise his questions centuries ago and was the inspiration for one of the greatest dramas any man ever wrote.

Yet, and here is the amazing thing: you cannot read this account without having some sympathy and even some love for the young men responsible for this senseless slaughter. Deep down there is a feeling that they needed and, indeed, deserved, some counsel and help at certain crucial points of their lives. They had to be caught and they had to be executed; but, at the same time, I doubt that many readers will say that the execution of a few murderers will straighten out the situation.

In Cold Blood is the kind of book that wrings out of us a few more drops of the oil of the Pharisee. It drives us to the mercy seat for power to withstand those forces which would make criminals of each one of us. It made me marvel and rejoice again at Paul's clear insight which he summed up in the words, "While we were yet sinners, Christ died for us."

Another book which has somewhat the same theme is *FERTIG* by Sol Yurick (*Trident Press, \$5.95*). This is an outright novel so far as I can determine, and it has to do with a man

whose son dies because he cannot get the hospital people or the doctor to take his cry for help seriously.

After that happens, he broods for a while, then deliberately kills those he thinks were responsible. All are hunted down and shot. Finally, he is caught. He makes no apologies, nor does he try to escape. He did it because it had to be done; in his mind, it was right. The book then tells what happened to him, how he was treated, and what kind of people were involved in his defense.

This is a strange book and a pretty good one, too. However, I could not get over the experience of *In Cold Blood* and that is never fair. Comparisons are odious, but I do not know how to keep from making them. I hope Mr. Yurick will forgive me. Let me close this review with a little moralizing.

A good writer makes something noteworthy out of the most ordinary circumstances. He does not have to have some outlandish plot in order to tell us a story we will listen to with pleasure. Because he has learned somewhere about people and depicts them with reality and comprehension, his writing will come alive.

In all probability, the people we meet on the street have within them plot enough for a great novel. Every newspaper contains a dozen outlines which would be more than enough for a writer to exploit in the next 25 years. It is not the material that is important but the artist whom God has inspired. This, of course, is a wonderful truth for the preacher to grasp.

Going to school is fine and traveling is broadening, but the main thing is to look through the eyes of Jesus Christ at the people we run into on Main Street and along country lanes. When our eyes are opened, the wonder of life is all about us, and paradise is being lost and paradise is being regained by someone in every house on the block.

Blessed is the man whose eyes have been opened by the Lord of Life, for his years will pass as a glorious pageant. □

Looks at NEW Books

THEOLOGIAN Albert C. Outler has been active in many world Methodist and interchurch councils, and in all three sessions of Vatican Council II. He is an ardent advocate of Christian unity and rejoices in the new spirit of ecumenicity abroad in the Christian community.

In *That the World May Believe* (Board of Missions of The Methodist Church, \$1), Dr. Outler traces the history of the movement that in half a century has brought us from mutual toleration to mutual recognition, from disputation to dialogue.

He spends some time on what the ecumenical movement means for Methodists. The early Methodists, he notes, deliberately retained their direct ties with the ancient and universal community represented in the Anglican Church but, quite as deliberately, insisted on their freedom in Christian mission and nurture. This is in the spirit of the unity being discussed today, he believes, a unity not pointed toward "one bloated super-church" but toward "unity-in-creative diversity."

Unlike a number of other books on the ecumenical movement, this paperback leaps over the technicalities that threaten to obscure the goal. It issues a clear call for the unity that is necessary for the church to make a united witness in the world and offer united service to the world.

Will the growing co-operation among various faith groups through

local church councils be a blessing or a hindrance to real Christian unity? It could be either, believes Forrest L. Knapp, general secretary of the Massachusetts Council of Churches.

He considers positives and negatives implied in the 1,100 local church councils that involve some 200,000 congregations around the country in *Church Co-operation: Dead-End Street or Highway to Unity?* (Double-day, \$4.95), and says interchurch co-operation can be a highway, if the churches will make it one.

Looking ahead to A.D. 2000, he predicts wide and deep co-operation among all churches of Christ, including the Roman Catholic Church.

Catholics may now use a translation and edition of the Bible that also is being used by Protestants. Richard Cardinal Cushing, Roman Catholic archbishop of Boston, has given his formal and official approval, technically known as the *imprimatur*, to the *Oxford Annotated Bible With the Apocrypha* (Oxford University Press, \$10.50).

The *Oxford Annotated Bible* was published in 1962, using the Revised Standard Version as its text and introductory articles, annotations, footnotes, and maps prepared by a team of Protestant biblical scholars. In 1965, the *Oxford Annotated Apocrypha* appeared, and later last year the two volumes were published in a combined edition.

The official ecclesiastical endorsement was granted after a joint committee of Catholic and Protestant scholars had reviewed the combined edition and recommended a few changes in its annotations. The RSV translation was accepted without change. This acceptance marks the end of 400 years of division and controversy over the Bible.

Another striking symbol of the new fellowship between Protestants and Roman Catholics is the copublication of *The Documents of Vatican II* by Association Press, which is Protestant, and Guild Press and American Press, which are Catholic.

In paperback for 95¢ or cloth for \$10, this significant volume on the message and the meaning of the Ecumenical Council contains highly readable translations of the official texts promulgated by the council plus notes and comments by Catholic, Protestant, and Orthodox authorities. Walter M. Abbott, S.J., was general editor, and the Very Rev. Msgr. Joseph Gallagher had the difficult job of translation editor.

What is a ghetto? Most members of mainline Protestant churches live in one, shut away from the rest of the

world, ignorant of what people are like outside their own restricted area, says a young Quaker pastor, Thomas J. Mullen. He calls it *The Ghetto of Indifference* (Abingdon, \$2.25).

Its walls are high, he says, made of the stuff of culture, custom, race, and class; and people need help to escape from it. Yet they have built it themselves, of their own choosing.

The chasm between the citizens of this small world and the have-nots outside is deep and wide, and by its standards the Christian who cares in a genuine way for the have-nots is not completely sane . . . "He is a schizophrenic, living in two worlds at the same time, demonstrating a kind of insanity which comes from following another whom he calls, in faith, the living Christ."

A middle-class Protestant who has ventured across the tracks into other ghettos, Thomas Mullen warns that the church of Jesus Christ, in its local chapters, will never be true to the Gospel until it escapes from its bonds of provincialism and indifference. "Our need for men and women who are themselves affluent to some degree, who are probably white, who probably are Protestant, and who will live in two worlds at the same time is . . . desperate," he writes in this quiet-spoken but intensely urgent book. "The walls between the other America and ourselves grow taller each passing day."

Mary Frances Greene and Orletta Ryan have not created anything unique in *The Schoolchildren: Growing Up in the Slums* (Pantheon, \$4.95). This is a story that has been told several times in fiction and non-fiction, most recently and powerfully by Bel Kaufman in the best-selling *Up the Down Staircase*. These two New York City schoolteachers do turn the spotlight on the almost total lack of communication between the children of the slums and too many of the highly educated but unperceptive administrators and specialists responsible for education policies.

The slum about which they write is East Harlem. The children they teach are old in the ways of survival, and life in the classroom has many elements of battle. The attitudes of the teachers are not unlike those of soldiers in combat, struggling against overpowering odds, crippling red tape, and dogmatic superiors.

Where Bel Kaufman wrote with humor, Miss Greene and Miss Ryan write with cold fury and bitter frustration. You will need steady nerves and a strong stomach for their book, but it will help you understand better why the Methodist Board of Missions launched an ecumenical project in New York City (called Metropolitan

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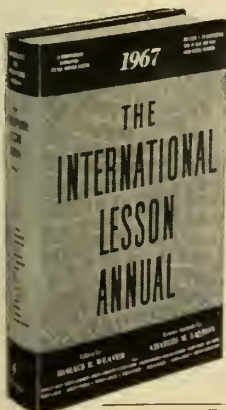
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Urban Service Training) to train clergy and lay churchmen for service in neighborhoods like this.

As brilliant and clear as the Colorado skies in which it takes place, *The Golden Eagle* (Dutton, \$3.95) should become a nature classic. This is the life story of the eagle Kira, born high up on a cliff, taught to navigate the currents of the winds and thermals, and to kill her food, then driven from the nest to fulfill her own destiny.

Surprisingly, author Robert Murphy tells us eagles are not hatched with the killer instinct, and it takes harsh prompting from their parents to make them killers. He writes with the sure knowledge of a man who is completely at home with his subject—he is a former falconer—and with the spare style of the skilled writer.

The U.S. Constitution requires a head count of United States citizens every 10 years. Thus, in 1960, the U.S. Census Bureau sent men and women out over the land to knock on every door. They asked how many people lived inside, they asked other questions and, from the answers they received, a portrait of us, the people of the United States, has emerged.

It is a flattering likeness we find in *This U.S.A., An Unexpected Family Portrait of 194,067,296 Americans Drawn from the Census* (Doubleday, \$7.50). Writer Ben J. Wattenberg, in collaboration with Census Bureau Director Richard M. Scamman, tell us we have achieved a Better America and are entering a golden age.

Wattenberg and Scamman take issue with the experts who predict terrible consequences from the population explosion. They say there is not as much poverty as some planners think, using the small numbers of certain categories to point to an "absence of misery." In short, while they admit that all things are not as they should be, everything is coming up roses for most Americans.

The weakness of the portrait they give us is that it is painted by number and reveals few clues to the feelings of the American people. The statistics are fascinating, though.

If you have a yen to learn more about America's past, you will enjoy *Living Documents in American History* (Washington Square Press, \$5.95), a remarkable conglomeration of documents, letters, speeches—and folk songs from earliest Colonial times to the Civil War.

John A. Scott, the compiler and editor, first used many of these original sources to make history more alive to his high-school students.

Stalking the Healthful Herbs (Mc-

Kay, \$6.95) is not an invitation to doctor yourself. Euell Gibbons, an expert on wild-plant identification, simply writes informally and entertainingly about culinary and medicinal herbs native to North America.

One of my favorite features in any issue of *TOGETHER* is *Browsing in Fiction*—and I also am partial to books by *Browsing's* author, Bishop Gerald Kennedy.

With the publication recently of *Fresh Every Morning* (Harper & Row, \$3.95), Bishop Kennedy now has 21 books to his credit. This latest is a collection of sermons clustering around no single theme. The bishop simply looks around at people and comments on their goings-on with the same disarming directness that characterizes his reviews of current fiction. His conclusion: "It is one world in one mess and God has given us the one answer in our Christian faith made real by the Christian churches."

"Survey yourself with discontent"—and do something about it, advises Norman Vincent Peale in *Sin, Sex and Self-Control* (Doubleday, \$4.50).

The pastor of Marble Collegiate Church, in New York City, has written this positive, confident book in recognition of the fact that we are moving away from a past in which people were controlled by external rules. Its purpose is to get us to develop our own "will" power—and "won't" power—so we can assume the responsibility of controlling ourselves.

Writing in a conversational style liberally sprinkled with examples, Dr. Peale insists that it is possible for us to pull our standards up by our own bootstraps, if we will just get to work and do it.

The Secret of Success (Best Books, \$4.50) is the kind of book I find very hard to be patient with. The secret, says author R. C. Allen, is "a close and constant relationship with the infinite wisdom and creative spirit of God."

He defines success as the ability to meet the everyday challenges of life and never feel defeated . . . as something that brings compensation to those who make an enthusiastic effort to serve and please others . . . as doing one's work well . . . as helping make the lives of others more pleasant. The whole book seems concentrated on tuning yourself to God and using him to attain your goals—instead of letting him use you for his.

The cult of "thinking will make it so" is attractive, and the boils of Job are not. *The Secret of Success* claims that when you come to God in a humble, loving attitude, conditions improve, "your desires will be granted

and your life will move along more smoothly." Actually, love of God—and of man—is more apt to take you *away* from the "abundant life, full of harmony, happiness, and peace of mind." The truth that shines through the life of Jesus of Nazareth is that love calls for sacrifice and obedience. And the rewards are of the spirit.

To Conquer Loneliness (Harper & Row, \$3.95) is a good self-help book. For one thing, it reminds you that you are not alone in your loneliness, that everybody is lonely. For another, it does not tell you to solve your loneliness by improving your personality and going out and making friends.

Instead, author **Harold Blake Walker** writes about how to acknowledge and deal with the ways in which loneliness can warp the human spirit. We can find respite from loneliness, he says, only through a true relationship with God. "It is the God-directed whose lives are anchored solidly in values that endure beyond time and place, who are able to relate vitally to others."

Dr. Walker, who is pastor of the First Presbyterian Church in Evanston, Ill., writes a weekly newspaper column, and it was the volume of mail he received after the publication of a column on loneliness that prompted this book.

Is the American funeral sentimental, costly, and theologically unsound? Should it be done away with?

Paul E. Irion, who is a professor of pastoral theology, believes the funeral has a number of valid functions, but that in current practice it has lost some of its helpful aspects.

In *The Funeral: Vestige or Value?* (Abingdon, \$4.50), he reports that more and more funerals are taking place in funeral homes than in

churches, that more people are visiting the funeral home before the funeral and fewer are actually attending the funeral service.

All this reflects contemporary American thought, which directs man's energy to living and to the irrational denial of the possibility that he will be destroyed by death. We hear people avoiding even the word "death" and referring, instead, to someone's having "expired" or "passed away." And the accoutrements of burial often convey the illusion of continuing life: caskets with innerspring mattresses, burial vaults designed to defy the ravages of the elements.

Prof. Irion is disturbed by the refusal to face the reality of death, pointing out that the Christian faith demands that death be faced, and accepted, but accepted in defiance because Jesus overcame it.

His discussion goes deep.

Outstanding among the many books about space that have been put out for young people is *The World Above* (Holt, Rinehart, Winston, \$3.50).

Written by **Clifford B. Hicks** for would-be astronauts aged 9 to 12, this literate, utterly delightful discussion of the earth's atmosphere and the skies beyond it can be enjoyed by all the family. This even includes smaller fry who may not be able to get around the words but will enjoy Richard Potts' illustrations. These make the universe a friendly place.

There is charm and movement in **Lilian Moore's** *The Magic Spectacles and Other Easy-to-Read Stories* (Parents' Magazine Press, \$2.95), and **Arnold Lobel's** wryly humorous illustrations make these seven lively tales even more beguiling for very young readers and the read-to-me set.

—BARNABAS

Green Words Will Rise

*I saw him at the summer side of autumn,
Striding the lip of field against the sky.
His arm wrote out the lovely, flowing sentence,
Dipped from the sling of seed against his thigh.*

*This was the way he liked to sow his clover,
While neighbors worked with tractor and with drill;
As men do, when they look on something holy,
I trembled—and the day stood very still.*

*For here were hand, and seed, and earth together,
Writing the script for all our witnessing;
New type will rise beneath the hands of sowers,
And I'll read green words on the page of spring.*

—**Ralph W. Seager**

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"The important thing is," replied Dad, "do you think he should be free?"

Freedom for Harvey

A Together With the Small Fry Feature by Laura Louise Lloyd

BILLY hurried across the barn lot set on a slope of the Rocky Mountains. He was cupping something in his hands.

"Look, Dad," he said as he came inside the barn. "What kind of mouse is this? It's sort of reddish brown."

"It's a harvest mouse," his dad said. "They live in little houses made of grass and leaves usually

attached to the bases of cornstalks."

"Do they eat the corn, Dad?"

"Well, they do eat seeds, but they're not as destructive as the house mouse. They also eat insects that attack crops."

"Then can I keep him for a pet?" asked Billy. "He was tumbling over the stubs of the cornstalks, just like a trapeze artist."

"I want to teach him tricks."

"You know how I feel about keeping wild things penned up," began Dad. Then he saw Billy's eager face. "But I'll let you decide."

Billy took the mouse into the kitchen. His mother gave him a shoe box as a home for his new pet. Billy punched air holes in the lid and sides and made a bed of grass. The mouse pushed his tiny nose through one of the holes and

began sniffing at the air outside. "Look at him," said Billy, laughing. "I'm going to call him Harvey Harvest Mouse."

"He's seeking his lost freedom," said Mother quietly.

After the chores were done that evening, Billy ran to look at Harvey. He found his pet squeezed down into a corner of the box. Harvey's eyes were watching, watching. Billy was disappointed.

"I fixed him a nice bed and gave him a capful of water and some rye seeds, but he hasn't touched them."

"Sometimes wild things won't eat food touched by humans," explained Dad. "Maybe he prefers to find his own insects and seeds."

"But I want to keep him," declared Billy firmly.

"Some animals have grown used to living with man," said Dad. "They make good pets. But most wild creatures must have freedom in order to live. If you set the mouse free just to please me, you won't understand." Dad motioned toward the door. "Come outside with me," he said.

Billy followed his father out of the house into the pine-scented evening. The sun was setting behind the western ridge.

As Billy and his dad cut across the cornfield, they heard the buzz of insects near the ground. Billy wanted to catch some for Harvey. But when he moved, the insects were gone.

They walked silently for a while along the rocky road toward the mountains. A prairie hare, its sides already showing patches of white winter fur, hopped across the road. A chipmunk scolded from a nearby tree stump. Far off in the golden sky they saw the silhouette of a sparrow hawk looking for grasshoppers as it circled lazily.

Suddenly Dad pointed. Up on the mountain they caught a glimpse of a large mule deer. It watched them steadily, then leaped stiff

legged away across the rocks.

Billy finally broke the silence to say:

"I would like to keep the mouse for a pet. But I know you think he should be free, like all these creatures. . . ."

"The important thing is," replied Dad, "do *you* think he should be free?" They walked on.

Once Dad stood still, his hand raised. They listened to a lesser goldfinch as its "tee-tee-er" filled the air with music; they heard the chirping of crickets.

Back home, Billy opened Harvey's box, and found the tiny mouse was lying weakly in one corner. He looked up at Billy fearfully. Billy almost cried.

Quickly, he picked up the box and stumbled out into the dusk. He ran into the cornfield as near as he could remember to the place where he had found Harvey.

Billy knelt, turned the box on its side, and gently pushed the mouse out onto the ground. Harvey crouched for a few seconds, then, as if sensing what had happened, scurried off.

Billy smiled. He stood up and took a deep breath of the fresh mountain air. □

WE PRAY

*We pray to thank
The Lord above
For his kind care
And his great love.*

—Liz Stoffel

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THE NEXT time you draw or paint a picture, turn it into a picture puzzle. It will be a fine gift for someone in your family, especially if you draw the kind of picture the person likes very much.

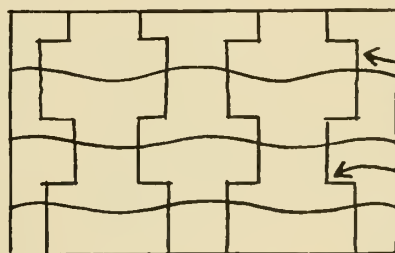
Just paste the picture on thin cardboard, like the back of an old

tablet of paper, and spray it lightly with clear shellac, which you can get in the dime store.

On the back (the cardboard side) sketch lines very lightly, first across the length of the cardboard, then across the width in a design like one of those below, or think

up your own design. Then cut along each line. Be sure not to make any line too close to another or any angle too narrow; if you do, the cardboard will curl when cut.

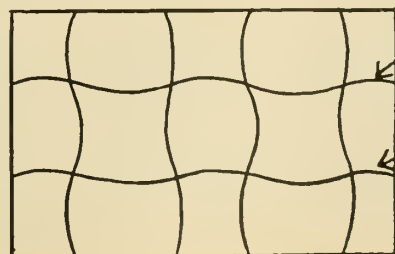
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She Has Seen 'Banners Flying'

NELL MOORE

Deer Park, Wash.

Since reading *Why I Left the Ministry* in the March issue [page 16], my emotions regarding the state of the Methodist ministry and laity have ranged from azure to midnight blue. But Harold A. Bosley's article in *Why I Stay in the Ministry* [July, page 23] was the very encouragement we needed. God bless him for it!

For though we temporarily had lost sight of it, we, too, had seen "the church as an army with banners flying." I think, for example, of the blind woman who gave of herself to the teaching of a church-school class for nearly 20 years, and out of that class came three ministers, one medical missionary, and many teachers, nurses, and "garden variety" lay people who work faithfully in their churches and communities.

Prophetic in Print, Too

JAY E. SMOKE

Marysville, Wash.

Thank you for *Why I Stay in the Ministry* by John C. Soltman. While a student at the University of Puget Sound in Tacoma, Wash., I have thrilled at hearing Parson Soltman's sermons. Now I know that he is as articulate, relevant, and prophetic in print as he is in person.

A Denial of the Gospel?

MRS. JOHN K. CLAYSHULTE

Mesilla, N.Mex.

After reading Saul D. Alinsky's article, *The Tough Line on Poverty* in *TOGETHER's* June issue [page 45], several questions came to my mind.

Mr. Alinsky makes no mention of bringing the good news of salvation through Christ to the poor. Is this not denying the healing power of the Gospel? How are men to be ministered to and helped unless the whole man is ministered to?

It occurs to me that the majority of the poor, if only helped in a financial, outward way, would probably be in the same rut before long unless they are brought Christianity along with social reform. Men are born equal before God, but no man can force other men to respect him as an equal unless he earns

that respect by proving himself worthy of it. And I firmly believe that this respect will be given on an individual basis when and only when men earn it, regardless of skin color or financial status.

Article Answered Questions

MRS. LUCILE PHINNEY

Park Ridge, Ill.

The July article *Vacation on the Farm* [page 39] by Ernestine C. Cofield is excellent. It has answered many of the questions raised in our preliminary talks about trying the same sort of thing in our suburban church.

Let's have more of this type of reporting on actual experiences in the field of Christian social relations.

Superpatriot or Traitor?

MRS. ROBERT CRUM

Dallas City, Ill.

The July issue of *TOGETHER* is no different from the rest—filled with subtle liberal propaganda under the guise of being dignified or popular.

I refer specifically to *The Meaning of Patriotism* by Joel A. Cooper [page 16]. Mr. Cooper, as other writers of this type, has some good statements, but he doesn't fail to get in his propaganda point. In this case he advocates a willingness on the part of Americans to surrender their pride and loyalty to America to be enslaved under the atheist rule of the United Nations.

He defines the superpatriot as opposing "any surrender of national sovereignty, even though it might contribute to the peace and security of the world." This may seem a radical position unless you understand what our enemies mean by "peace and security." To them it means surrendering national sovereignty, laying down our weapons, and succumbing to communist enslavement. Do you want to contribute to this kind of peace and security? Doesn't that sound more like the position of a traitor?

The Gullible Americans

CARLTON A. TERBUSH

Drexel Hill, Pa.

The Meaning of Patriotism is a good example of superficial ministerial thinking on national subjects.

United Nations brainwashing is evi-

dent in the confusing of one's own nation with the world of nations. Only in America are people so gullible and so idealistic as to accept this.

The ministerial viewpoint cannot separate religion from national government. It cannot visualize an allegiance due to Caesar in addition to the allegiance due to God and, therefore, cannot think clearly on national issues. Patriotism grows out of the allegiance due to Caesar, and is separate from the allegiance due to God.

Should the two conflict, duty to God is paramount. But the New Testament records only one kind of civil command the young church should disobey: the command not to preach the Gospel. In free America, the minister of Christ can live out his life without the necessity of disobeying a civil law.

Another Name Suggested

MRS. HENRY MILLER

Bristol, S.Dak.

Referring to Richard Cain's fourth point of concern in *Methodist-EUB Union: Now . . . or Later?* [June, page 24], I would like to suggest another name for the newly combined church. My choice is "Methodist Brethren." I feel that each of the uniting churches would share equally in this name.

Our Methodist church in Bristol and the Evangelical United Brethren Church in the neighboring town of Butler have had several very satisfying worship services together. Our Good Friday Communion service was held at their church this year, at our church last year. The two women's groups have been each other's guests, and our members freely attend services at the other church any time.

When *Methodist* and *EUB* negotiators asked for suggestions on the proposed union, 12 persons responded with ideas for the name. Four backed the "United Methodist" designation adopted by the commissioners; two each suggested "Methodist Evangelical," "Evangelical Methodist," and "The Methodist Church." One favored "The Methodist Church of Christ," and another offered a Latin derivative pertaining to followers of Christ: "Sequentia Christi." Mrs. Miller's "Methodist Brethren" suggestion was not submitted.—EDS.

Real Meaning for Youth

WENDY JONES, Age 17

Des Moines, Iowa

I was very disappointed by the June and July letters, responding to *A Man Dies . . .* [April, page 54]. I commend you for featuring it. I realize that to most adults a play of this sort is meaningless, but it does have meaning for youth.

The church needs desperately to introduce the Gospel of Christ into the

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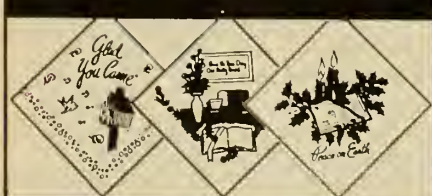
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world in a vital and meaningful way. People today, and especially youth, are not satisfied with nostalgic sentiments and ritual. We want something dynamic—something worth giving our lives for! I sincerely believe that living for Jesus Christ is vital and relevant. However, if we continue to segregate this vital faith from life, if we try to keep it locked up in the church building or reserve it for Sunday mornings, the church will die.

Plays like *A Man Dies* bring the message of Christ into daily life in words and symbols we can understand. Coke and a hard roll are everyday foods for us, just as wine and bread were when Christ was on earth. It is much more meaningful to eat everyday foods "in remembrance of Him," than bread and wine just on certain occasions at church. Do not misunderstand. Communion is important to me. But remembering Christ cannot be left to occasions in church—it must penetrate everyday life to have real meaning.

She Felt Involved

MARY F. RYAN, Age 18
Port Chester, N.Y.

As someone who has appeared in *A Man Dies*, under direction of the Rev. David A. Stevens, I would like to say a few things in favor of the production.

First of all, *A Man Dies* does not just appeal to youth, it involves youth. As a member of the crowd, I screamed both "Yeah, yeah, and a yeah yeah," and "Crucify Him, crucify Him." To my surprise I found myself meaning every word I was saying. I wasn't just playing a role; I was really watching Christ and reacting to the events of his life.

Secondly, *It Came Upon a Midnight Clear* is not the only song in the play. There are also the lovely strains of *Riding on a Donkey* and the very meaningful chorus of *Gentle Christ*—or have those words been forgotten?

*Gentle Christ, wise and good,
We nailed him to a cross of wood.
The Son of God, he lived to save,
In borrowed stable and borrowed grave.*

The critics of *A Man Dies* must remember that it is not written in biblical language because we are not living in a biblical world.

A Man Dies is not sacrilegious or deplorable, but it offers a chance to be present during the life of Christ and to understand the emotions that people felt in those times.

Readers Misunderstood

BECKY RUDISILL, Age 14
Statesville, N.C.

I have read the letters in *TOGETHER* regarding *A Man Dies*, and I don't agree with their opinions. I think they misunderstand the whole idea.

The statement "Let's stay at home round the telly, dear, / The church is too damn cold" perfectly describes America's attitude toward the church.

The article showed me the life of Christ in a modern-day form. I think there is nothing wrong in using jazz music and dancing in a song about the life of Christ. Some people may get a fuller understanding of Christ through a song like this.

Others' Letters Amaze Him

W. EUGENE TISDALE, Pastor
Daniels Memorial Methodist Church
Goldsboro, N.C.

It is with real amazement that I read *Selected Bits From Your Letters*. The hidebound conservatism expressed in many of these "bits" would make a Pharisee look like a liberal by comparison. I have been particularly concerned that several have berated the magazine for speaking out on certain social ills of the day, and have questioned the right of a church magazine to present such articles as the interview with Bishop John A. T. Robinson. [See *What Do We Mean by God Today?* April, page 34.]

Please understand that I may not be too happy with the stand taken by some of the social-concerns writers. I certainly do not agree with all that Bishop Robinson has to say. There is even some bad art—from a religious and artistic point of view—presented in the magazine in the name of keeping up with modern times.

However, I thank you for including all this, whether I like it or not. Your presentations have helped me to face questions that I would rather have left alone. I am disappointed that Methodists would become so closed of mind and so prejudiced that they would refuse to face all sides of an issue.

When the Christian churches cease to question, to present new ideas, new forms, new methods, they will, for all practical purposes, cease to exist.

Evaluating Art Takes Time

JACK MORSE
Rochester, N.Y.

Please add my name to those who appreciate what you are doing to bring examples of good contemporary religious art to Methodist homes and churches. During the first few years of its publication, I felt that the art in *TOGETHER* was generally weak, but the recent examples have been excellent.

Those who write expressing dislike for such masterpieces as Van Gogh's *The Starry Night* [December, 1965, cover] and the more recent *Joseph of Arimathea With the Body of Christ* on your April cover seem to me to be saying that they have closed minds.

It is a shame that so many people evaluate a work of art entirely on its

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familiarity. Those who dislike a particular work should not throw it away (after they tear it out of TOGETHER) but put it up and live with it for a month or more before attempting to evaluate it. Sincere and sensitive evaluation of art expression requires longer than the time it takes to walk from the mailbox to an easy chair with the latest TOGETHER.

World Is Not All Cozy

SUSAN M. GRAHAM
Denver, Colo.

The readers who frowned on your April cover live in their own cozy little world. Not all the world has a joyous season with beauty to behold. Too often we forget that others are not as lucky as we in the United States. We must be reminded that not all the world is joyous, even at Easter.

Leisure Is Great, But . . .

MRS. PHILIP LUGINBILL, JR.
Beltsville, Md.

Probably most Christians would agree with your viewpoint in *The Worship Hour* [June, page 13] that the 11 a.m. Sunday-worship hour is not sacred. But the idea that we could "clear weekends for meaningful leisure" and "for joy" doesn't say much for the churches, and it contradicts the facts. A poll taken not long ago found that, percentagewise, the people who attended church on Sunday liked the day better than those who didn't. Leisure is great, but it is hardly what makes our lives meaningful.

Worship in Every Act

MRS. LYNN BAIRD
Reading, Minn.

I am a Presbyterian, but I want you to know I was delighted with *The Worship Hour*. Praise God an awakening seems to be coming concerning "all days being the Lord's." I only wish you had gone one more step to explain that the word "worship" has as its first meaning to honor and respect. This would mean that all acts of a Christian should be worship. In fact, it should be a determining factor in all situations. Does the act express honor and respect to God? Is it worship?

Dollars Would Help

ROBERT J. MAXWELL, JR.
Greenville, S.C.

TOGETHER's April issue arrived too late for me to do more than note in *Unusual Methodist Church Art* that there is a Methodist church in Florence, Italy, before I flew to Europe. I visited it and learned of the plight involving the condemned ceiling in the sanctuary. Not until my return and a closer reading of page 22 of the article did I real-



**You're
at a meeting and
somebody sounds
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he says. How can a
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ize the severity of the situation and whom I might contact.

The Rev. D. Alan Keighley, head of the Methodist Church (English language) in Rome, replied to my letter, explained the situation more fully, and stated that he is receiving donations toward the \$20,000 estimate of restoring the ceiling and its fine painting.

Other TOGETHER readers might be interested to know that they can contribute to this fund by writing to Mr. Keighley at Via del Banco di S. Spirito, 3, Rome, Italy. He and the Italian church will be most happy to receive such donations.

Doctors' Tour Had Merit

DAYTON GROVER, JR.

Newark, Mo.

Thank you for Newman Cryer's articles on Bolivia in July's TOGETHER. While I generally don't endorse whirlwind tours, I'm sure the one by the doctors had considerable merit. [See *For Eight Days They Healed the Sick*, page 44.]

I hope they met LeGrand and Jane Smith, Methodist missionaries of stature in the Santa Cruz and Montero area. My acquaintance with them during 18 months in Bolivia was one of the highlights of my tenure there.

PHOTO INVITATIONAL DATA

For our reader-photographers who want to know the *who* and the *how* of the pictures published in *Family Life* [pages 29-36], here are picture credits with camera, film, and exposure information:

Cover—Mrs. Prussia Hansen Cain, Wapato, Wash.: Argus C-3; Kodachrome I; 1/100 at f/9.

Page 29 Top—William Mills, Chevy Chase, Md.: Leica M-3; Kodachrome II; 1/60 at f/9. Bot.—Joseph R. Bryant, Ahsoskie, N.C.: Kodak 35; Ektachrome; 1/100 at f/8.

30 Left—William E. Burleigh, Tavares, Fla.: Kodak Retina Reflex S; Kodachrome II; 1/60 at f/11. Mid.—Edna C. MacDougall, Westford, Mass.: Contax; Kodachrome II; 1/100 at f/8.

31—Mike Hamilton, Denver City, Texas: Kodak Retina Reflex III S; Kodachrome II; 1/250 at f/8.

32 Top—Mrs. Stanley D. Lindholm, Ortonville, Minn.: Contax IIIa; Ward color; 1/50 at f/8. Bot.—The Rev. Paul G. Dibble, Wheaton, Ill.: Argus C-3; Ektachrome; 1/50 at f/8.

33 Top—Marilyn Spencer, Dewey, Okla.: Petri Flex; Kodachrome I; 1/50 at f/8. Bot.—Leif Eriksen, West Bend, Wis.: Yashica; Ektachrome; 1/100 at f/11.

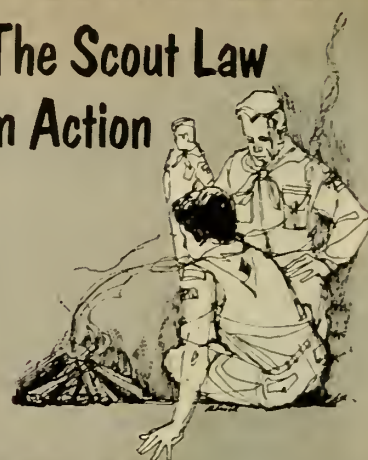
34 Top—Elmer E. Nielson, Burbank, Calif.: Flexaret; Professional Ektachrome; 1/100 at f/16. Bot.—Vern D. Elder, Agency, Iowa: Kodak Automatic 35 F; Kodachrome X; 1/80 at f/11.

35 Top—Henry P. Howell, Brewster, N.Y.: Kodak Retina Reflex; Kodachrome I; 1/60 at f/5.6. Bot.—Samuel P. Haberman, New York, N.Y.: Exakta; Kodachrome II; 1/100 at f/6.3.

36 Top—Doris Gehrig Barker, Rochester, N.Y.: Miranda; Dynachrome; 1/60 at f/5.6. Bot.—Mrs. Coil Branson, Murfreesboro, Tenn.: Zeiss Ikon; Kodachrome II; 1/100 at f/8.

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